



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

5
9912
20

Br 9912.20

John Barr Service.

Harvard College
Library



FROM THE BEQUEST OF
SUSAN GREENE DEXTER

The Rev: John Barr Service
Bolton

With regards

John Mack

HISTORY OF MORHAM.

THE
HISTORY OF MORHAM
(THE BIRTHPLACE OF JOHN KNOX).

By DAVID LOUDEN, F.E.I.S.
("DUM SPIRO SPERO").

HADDINGTON:
WM. SINCLAIR, 63 MARKET STREET.
EDINBURGH: J. MENZIES & Co.
1889.

Be 99, 2. 20

HARVARD COLLEGE LIBRARY
DEXTER FUND
July 27, 1928

HADDINGTON:
PRINTED BY W.M. SINCLAIR, 63 MARKET STREET.

C O N T E N T S.

—0—

	PAGE.
PREFACE,	9
INTRODUCTORY,	11
MORHAM SCHOOL—PERSONAL,	15
SIR GEORGE UDNY YULE,	24
MORHAM CHURCH,	28
MORHAM, THE BIRTHPLACE OF JOHN KNOX,	32
ECCLESIASTICAL HISTORY,	52
KIRK-SESSION RECORDS,	65
NOTES (SIR HERBERT DE MORHAM—THE DALRYMPLES— THE EARLS OF BOTHWELL—A CORRESPONDENT OF BURNS),	77
PARISH JOTTINGS,	91
MORHAM CHURCHYARD,	93
MORHAM GLEN,	95
SOME EMINENT MEN,	98

P R E F A C E.

IN embodying and rendering permanent the papers which have from time to time issued from periodicals, it was my intention to re-write the "Notes on Morham" and present them in a more connected and extended form, but on consideration I resolved to allow them to appear practically as they were originally given to the public, with such additions as I have been able to gather in my readings. For it is the fundamental law of the world in which we live that Truth and Knowledge, like Corn, must grow, "first the blade, then the ear, then the full corn in the ear;" or, as the poet has expressed it—

" Learning by study must be won,
 'Twas ne'er entailed from sire to son :
 Truth is the goal, true work the way "—

and most readers will own that these lines are in many respects more than poetically just.

The Parish of Morham, small though it be, occupies a high position for its historic memories and antiquarian relics. Documents still exist giving notices of its proprietors 638 years ago. In one of these, of date 1250, Adam de Morham granted a charter to Sir Hugh de Gifford "of a tract of woodland adjacent

P R E F A C E.

to the Castle of Jestrith" (Yester), and his seal "Sigil Ade de Morham" is appended to it. Another, 600 years old, is preserved in the Chapter House Collection in London bearing "S. Thome de Morham."

It will thus be seen that the history of Morham dates pretty well back and possesses interest of no ordinary kind for its parishioners as well as for natives of East Lothian in general.

It affords me pleasure to have this opportunity of expressing how much I have been indebted to my esteemed friend and brother antiquary, the Rev. William Whitfield, M.A., formerly U.P. minister of Dunbar (now of Toronto, Canada), for many quaint and rare extracts, as well as his "Ecclesiastical History" of the parish.

DAVID LOUDEN.

Morham, Haddington, 1889.

INTRODUCTORY.

THERE is at present a decided tendency towards antiquarian history, and this is conducted in a far more comprehensive and sifting manner than was formerly the case. Greater facility is now afforded for literary research, and deeper discernment is brought to bear on its results. Not an ember of interest is now allowed to smoulder among the lore ashes of the past. Every item is raked out and handled with discriminating judgment. While many are thankful that such a course is pursued by special minds, it is not to be deprecated that the love of old things and old times has now become general, and is no longer confined to the "Captain Grose" stamp of intellect. The modern craze for flint flakes of the stone period, and broken china of the reign of Queen Anne, shows a strong leaning in the public mind for antiquity—a leaning that ought to be judiciously encouraged.

The printing of Burgh Records, Charters, Muniments, &c., rendered intelligible to the ordinary capacity, is a step tending to develop local antiquarian taste and a general love for ancient history.

The fact is becoming more and more recognised that history

I N T R O D U C T O R Y.

does not consist of lists of kings, strings of dates, and an endless array of battles and outstanding events. The “dry bones” must be clothed with flesh ere the dead past can speak with power and interest to the living present. Much has been done in recent years by the Lords of Her Majesty’s Treasury in rendering accessible to students valuable documents and chronicles of every kind, and our Scottish Text Society is doing a noble work for our native land. Much, too, has been done by private enterprise. It may with certainty be affirmed that the family histories, and excellent biographies, which are now so numerous, are neither the least interesting, nor least important of the historical works which the teeming press is now producing so rapidly.

We live in times of rapid change and progress, and the present century may well be characterised by the future historian as the “century of inventions.” With railways, telegraphs, telephones, &c., &c., standing like so many harbour lights by the sea of Time, beckoning on scientific men to havens of refuge, where they can trim their sails for distant voyages of further discovery in unheard-of regions, it is difficult to imagine what may yet be in store for the successful scientific adventurer.

When (in the early part of 1882) my “Notes on Morham” were running their course in the *Advertiser*, we were promised similar historical and topographical “Notes” from the various parishes included in East Lothian, but as these failed to make their appearance, I laid before the readers thereof the “derivations of the different names” of our various parishes to serve as a *nucleus* round which an epitomé of the history of each locality might cluster, hopeful the while that when all the “Notes” on all the parishes should have run their course they might at some

I N T R O D U C T O R Y.

future period have been reprinted in book form and handed down to future generations as a most valuable, interesting, and trustworthy account of the parishes of East Lothian. I appealed to the different correspondents (or others qualified) to be up and doing, and not any longer to fritter away their time and allow another golden opportunity to slip through their fingers, but my appeal has hitherto been vain. Fife has long had her "Eminent Men," why should not East Lothian have hers? No doubt there are Miller's "Lamp of Lothian," "St Baldred," and "History of Dunbar," Croal's "Sketches," Martine's "Reminiscences," and a few minor books bearing on the history of the county, but barring what the "Statistical Account" of the parishes gives, we have no really good history of East Lothian yet. Such Associations as the Glasgow and Edinburgh could, and no doubt will, do much to foster such a history.

HISTORY OF MORHAM.

MORHAM SCHOOL—PERSONAL.

When I left G. Stiell's Hospital, Tranent, where I had been Rector for $3\frac{1}{2}$ years, and came to Morham at the beginning of 1868, it was distinctly understood by me that a new school and schoolhouse were about to be erected ; or, at least, such alterations made as would make them more in keeping with the times than they then were ; but for considerably over eight long weary years I was doomed to work in one of the most wretched schoolhouses which then existed, not only in this county, but in Scotland. We all know what our National Bard says about others seeing us, and I shall allow outsiders to make their own statements as to the disgraceful state of affairs.

In the *Courier* of 11th June 1869 appeared the following "Letter to the Editor":—

"SIR,—Though our parish may be the smallest in the county, is that any reason why we should be worse treated than our neighbours in the matter of education? I do not refer in any degree to the abilities of our present parish teacher, who is well qualified to hold his position ; but what I complain of is, that the school accommodation for our children is of the most miser-

able character. A more wretched apartment in which to crowd scores of little children accustomed to breathe the fresh country air, you could not well see, search the country round ; and yet ours is a parish school which the heritors are bound by law to keep up and maintain in a proper manner. If I am not mistaken the secret of the present condition, not only of the school, but of the schoolhouse attached, which is very little better, is to be found in the opposition of one of the heritors, who seems to think that so long as he can save his pockets he best discharges the obligation the law has imposed on him. In the meantime, we who have children at the school are condemned to see them from day to day cooped up within the walls of a building which has long ceased to be a suitable one for the purpose, and where the principal ventilation comes from crevices and crannies in the doors and windows. In the hope that this communication may have the effect of enlisting the sympathy of the public in our favour, and inducing a little more generosity on the part of the heritors, who are, however, not all to blame in the matter, I beg to subscribe myself,—Yours, &c.,

MATERFAMILIAS.

Morham, 8th June 1869."

Many meetings were held to devise ways and means of overcoming the refractory heritor, and at last estimates were advertised for in the *Courier* of 15th April 1870. But, as will be seen from the following paragraph of date 23rd September of that year, they were doomed not to be opened for long :—

"THE PARISH SCHOOLHOUSE AND THE HERITORS.—In connection with the sadly wanted repairs on the school and schoolhouse here, both of which are in a condition that is most discreditable to the parish, a question of some interest as affecting the recognised rights of the ministers of the Established Church is not unlikely, we hear, to give some occupation to the gentlemen of the long robe. It is necessary to premise that the only proprietors who possess sufficient land to give them a vote in

parochial affairs are the Earl of Wemyss and Mr Ainslie of Elvingston. A third vote is claimed by the minister of the parish, and hitherto it has been exercised without challenge; but now the right has been called in question. About five or six months ago a meeting of the heritors, for the purpose of determining upon the long-vexed question of the repair of the school and schoolhouse, was held, at which, however, Mr Ainslie was not present. In his absence the representative of the Earl of Wemyss and the Rev. Mr Tainsh agreed that the repairs should be effected, and ordered estimates to be taken. Since then Mr Ainslie has disputed the legality of the proceedings on the ground that the parish minister has no vote at an heritors' meeting, and has, we believe, interdicted further action till the matter is settled in the courts of law. In the meantime the estimates for the repair of the buildings lie unopened, and to all appearance the parish teacher and his pupils are to be condemned to another twelvemonth's discomforts till the knotty point be solved. We may add that the Earl of Wemyss has all along been most anxious to do everything in his power to promote the health and comfort of the teacher, and that had he been alone interested a new school and schoolhouse would long ere this have been erected."

The report of the case as given in the *Courier* of date 19th January 1872, is as follows:—

“MORHAM SCHOOLHOUSE.

In the Second Division of the Court of Session on Wednesday the case of *Ainslie v. Tainsh*, which involves an important principle connected with the rights of parish ministers, was decided.

The case was a process of suspension and interdict at the instance of Mrs Ainslie of Morham Mains, and her husband, against the Reverend John Grant Tainsh, minister of the parish, craving that he should be prohibited from attending and voting at meetings of the qualified heritors, called or held for the

purpose of considering the state or condition of the existing schoolhouse of the parish, or any motion or proposal, or resolution, relating to the alteration of the site of the schoolhouse, or the repair, alteration, or renovation thereof.

The complainers averred that the parish is provided with a schoolhouse and schoolmaster's house in terms of the Act 1696, cap. 26, and that these buildings are in good repair and conveniently situate ; but for some time past the minister and schoolmaster, without any good or sufficient reason, have been desirous to get a new schoolhouse erected in a different locality ; while the complainers are of opinion that it is neither necessary nor expedient to erect a new schoolhouse. Several meetings of heritors have been held on this subject. These meetings were attended by Mr John Paton, Standingstone, mandatory for Lord Wemyss, by the complainer, Mr Ainslie, and by the Rev. Mr Tainsh. The complainers alleged that they objected to the minister taking part at such meetings, and maintained that he had no right to attend, or at all events to vote ; but as the respondent insisted on his right to do so, they had presented the present application for interdict.

The respondent pleaded—(1) Under the statutes 1696, cap. 26, and subsequent statutes relating to the schools, the minister of the parish has a voice as well in matters affecting the establishment or maintenance of the school and requisite buildings, including the state or condition and site thereof, and the erection, alteration, and removal of the same, as in the appointment of the schoolmaster. (2) Under the said statutes, and according to immemorial usage, the minister is entitled to exercise his voice in the establishment and maintenance of the school, and in the appointment of the schoolmaster, by attending and voting at meetings of heritors on the subject, at least when summoned to such meetings.

Interim interdict was granted, and eventually the Lord Ordinary (Lord Mackenzie) sustained the reasons of suspension,

declared the interdict perpetual, and found the respondent liable in expenses. Against this judgment Mr Tainsh reclaimed, and argued that both under the Act 1696, cap. 26, and in accordance with universal practice, the parish minister is entitled to attend and vote at meetings of the heritors concerning the schoolhouse. The complainers on the other hand contended that the right to attend and vote at such meetings was settled by the 6th section of the Act 43, George III., cap. 54, in terms which excluded the minister, and as the whole matter was regulated by statute, the existence of any such practice as the respondent alleged would be ineffective to confer the right.

On Wednesday the Court held (*diss.* Lord Deas) that the minister was entitled, under the Act 1696, to attend and vote at all meetings regarding the settlement and establishment of the schoolhouse, and that to that extent no interdict could be granted ; but that after the particulars requisite for settling and establishing the schoolhouse had been arranged, it was the duty of the heritors alone to provide a building suitable and commodious for the school thus established. Lord Deas was of opinion that the minister was entitled to attend and vote at all meetings regarding the schoolhouse, and that the interdict craved should be refused *in toto.*"

The opposition of Mr Ainslie, and the delays consequent thereon, were the occasion of considerable talk all over the county, and many having an interest in the well-being of the schoolmaster and youth of Morham paid a visit to judge for themselves of the state of matters. Among others was the genial author of "Sketches of East Lothian," and his feelings were so shocked after making an inspection of the premises that he penned an interesting article, of date 2nd December 1870, entitled, "The Parish of Morham—A Non-Presbyterian Visitation," from which the following is an extract :—

" Passing the manse, which, in its conspicuous position on the upper slope of the Glen, challenges the admiration of all as a

desirable dwelling-place, where a humble-minded man might count himself "passing rich on forty pounds a year," we soon come upon a row of mean-looking buildings, with their gable-ends to the road. The gable end next us is in a ruinous, if not dangerous condition. Two or three large holes nearly perforate the wall which, to keep it in a perpendicular position, has been shored up with stout planks. We are busying ourselves in conjecturing who the proprietor of this sorely-battered tenement can be when the hum of many sharp juvenile voices from the inside, mingled with the deeper bass of an adult, discloses the fact that we have been surveying the exterior of one of the famed parish schools of Scotland! The outside quite prepared us for what we saw in the interior. Dingy, ill-ventilated—indeed with no ventilation at all save what is received from an unporched door, and the small windows on either side—with the seats and forms worm-eaten and falling to pieces—the roof here and there disclosing the rafters, and the flooring patched up, here with wood, there with stone—the whole appearance of the place is of the most miserable description, and forms a sorry contrast to the other parish schools in the county with which we are familiar. But bad as we found the school, the dwelling-house assigned to the schoolmaster is a good deal worse. Indeed, we do not scruple to say that four-fifths of the hinds of East Lothian are better housed, so far as sanitary arrangements are concerned, than the parish teacher at Morham. The building seems to have been constructed at a period when the laws of health were neither understood nor cared for. The basement floor, including the kitchen and principal sitting room is three or four feet under the outside earth—the descent to the front door being effected by steps, while in no case is the height of the ceiling in any of the apartments more than 6 feet 7 inches. Damp and woodrot are, of course, inevitable—with what effect on the health of the inmates we leave it to our readers who are better provided to determine. A shabby, miserable house, not better than a hovel, is thought good enough by the heritors of Morham for the residence of a man to whom is entrusted the responsible and

all-important duty of educating the children of the parish. Perhaps we ought to qualify the expression and say, 'thought good enough by one of the heritors of the parish'; but in view of the fact that it is now six years since it was resolved to renovate both the school and schoolhouse, and that literally nothing whatever has been done, in the meantime it looks as if there was no great desire on the part of either of the two proprietors of the parish, who share the responsibility of keeping things as they are, to lighten somewhat the laborious task of education, either to the teacher or his pupils, by making school and schoolhouse as decent and comfortable as possible. At present the school arrangements in the parish are a positive disgrace to the locality; and when we saw in what sort of place the present energetic teacher, Mr Louden, and his intelligent group of pupils of both sexes are condemned to pass so many hours of their lives, we could not help thinking that with an Education Board for Scotland such a state of matters would not be tolerated for a day."

Matters had now reached a crisis. The "Scottish School Book Association," of which Mr Louden then was, and still is, a member, took up the matter and entered a case at the Court of Session to have the question tested "whether the heritors of Scotland were not bound to leave all the parish schools in the country in a thorough state of repair before they were handed over to the School Boards." With that view a deputation was appointed to visit and report on the state of the buildings, as they were the worst in Scotland; and many cases of a similar though less aggravated character depended upon its settlement. Hence the following paper by the late Mr Graham, schoolmaster of Tynningham, which was intended for insertion in an educational periodical then in existence in order to lay the matter before the scholastic profession generally. The periodical died before the article was published, but the *Courier* came to the rescue and granted space for it:—

The following is an extract from an account of a visit paid to Morham in 1872:—

“ Finding church and manse in such excellent condition, and good examples of what church and manse should be, we naturally expected to find the school premises in the same satisfactory state. Passing the manse gate and turning southwards a strange object meets our view. We come upon an old wall and gable adjoining the public road, prevented from falling by being shored with three strong wooden supports. This is the gable of the school in which the boys and girls of the parish are taught. The interior does not belie the exterior. We found the schoolroom damp and ill-ventilated, the floor composed partly of decayed wood, partly of broken flags, and the benches tottering and in a state of dilapidation. That children preserve their health, and are taught efficiently in such a place, is entirely due to the strength of their constitutions and the untiring zeal of the teacher. We were not surprised to be told that the premises had met with the most unqualified condemnation at the hands of John Gordon, Esq., H.M. Inspector of Schools, which condemnation extends also to the schoolmaster’s house.”

“ The following reports were put into our hands. The first is from Dr Martine, medical officer of the parish:—‘ I examined the schoolhouse and found it very damp; the wood floor in the under flat is gone with dry rot. A musty, damp smell pervaded the whole house, and from that and the extremely low ceiling, I consider it most unwholesome and unfit for human habitation.’ We like the smack of that report; no mincing of matters; no dubiety. It is an honest document to the back bone. No less clear and sterling are the reports of Dr Gordon. That of 1871 is as follows:—‘ The schoolhouse in the same bad state as formerly noticed. Floor partly of decayed wooden boards, partly of stone flags worn and broken. Desks and seats old and much decayed; walls damp and dirty; no offices.’ The following of the present year is equally condemnatory:—‘ The school and dwelling-house remain in the same very bad state as mentioned in former reports—quite singular in these respects among all the inspected schools of the district.’ ‘ My Lords regret that the

remonstrances of H.M. Inspector have not induced the managers to take any measures for improving the accommodation. Their present state is most discreditable, and if allowed to continue will endanger the grant."

"Our knowledge of parish schools is pretty extensive, and we can safely corroborate the assertion. At the same time, when the management of these schools appears to be about to pass into other hands, we are glad to have this opportunity of bearing our testimony to the liberal and generous manner in which the heritors of Scotland as a body have dealt with the parochial schools. We are humbly of opinion that Mr Louden of Morham is entitled to the sympathy of his brethren. We are confident that every one cognisant of the circumstances must wish him success in the action which he has felt himself in duty compelled to raise against the heritors."

Morham parish school never was under Government inspection till Mr Louden appeared on the scene, consequently as he derived the benefit of the grant, and it cost the heritors no trouble or expense, "My Lords'" threat had not the slightest effect on the obdurate heritor, and after a great deal of writing and research in old records on Mr Louden's part, the case was handed to Messrs Menzies & Cameron, S.S.C., Edinburgh, who engaged John Campbell Smith, Esq., advocate (now Sheriff of Dundee), as counsel, and the 6th day of August 1872 (the very day the new Education Act passed) was fixed for the hearing of the case. As the news of the passing of the new Act came to hand prior to the case being entered on, their Lordships declined to go on with it, and now, as all ratepayers know (minister and schoolmaster included), the school rate—a pretty heavy item in Morham parish—is paid equally by proprietors and occupiers. There can be little doubt, we think, that if the "Louden v. Heritors of Morham" case had been brought on sooner, the pockets of the working classes would have been heavier to-day all over Scotland.

So utterly ruinous had the tenements become that the schoolmaster was in the latter end of 1874 actually flooded out, and had to betake himself for six months to Rentonhall farm house for lodging.

SIR GEORGE UDNY YULE.

In 1870 a gentleman had purchased Beechhill from Mr Bird and took up his residence in the parish for some years. This was the late Sir George Udny Yule, C.B., K.C.S.I., one whose name will long obtain honourable mention in the history of Morham. He it was who inaugurated those Christmas treats, of happy memory, which proved the precursors of the school trips which have ever since continued to be given to the pupils attending Morham Public School prior to the holidays. Of the first treat, 5th January 1872, we read in the local press that "Lady Yule distributed cards bearing numbers corresponding to the presents each pupil was afterwards to receive. This done, they marched to the billiard room, where stood a magnificent Christmas Tree, brilliantly lighted up with wax candles, and literally groaning under its load of useful and ornamental articles. Having feasted their eyes on these for a time they sang a hymn and then the work of demolition began—Lady Yule handing to each pupil two articles suited to their years and sex ; while their teacher, and the ladies and gentlemen, together with the servants of the establishment, received one each. Another hymn was then sung, and the juveniles again marched to the hall where another round of refreshments was had, and they returned to the billiard room, in which Sir George exhibited a very large and varied assortment of views by means of the magic lantern, which afforded much mirth to the young folks. Several school songs were then sung, and three deafening cheers given for Sir George and Lady Yule, and for those ladies and gentlemen who had so kindly assisted them

in getting up an entertainment which will long remain a sunny spot in the memories of all who were privileged to be present."

Sir George remained in the parish and acted as Chairman of School Board till 1876, when he removed to London for the education of his family. His interest in the parish never flagged and many kind enquiries were made in his correspondence with me concerning those with whom he was associated here. Unfortunately in 1886 he met with an accident which proved fatal, and the following obituary notice from my pen appeared in the local press of date 22nd January 1886:—

“THE LATE SIR GEORGE UDNY YULE, C.B., K.C.S.I.—Many parishioners, and especially former pupils at Morham Public School, will learn with deep regret that Sir George is no more. His death resulted from a fall, and he passed away on Wednesday, 13th inst., at his residence, 30 Clanricarde Gardens, Bayswater, London. The son of Major Yule, Sir George was born in 1813, and at the age of seventeen he entered the Bengal Civil Service, in which he remained thirty-six years—having passed through the usual grades of the Service, and risen to be Chief Commissioner of Oude. In 1862 he married Henrietta Peach, daughter of the late Captain Robert Boileau Pemberton, of the Bengal Army. He was created C.B. in 1860, and K.C.S.I., in 1866. Shortly after retiring he purchased the estate of Beechhill, in this parish, which underwent extensive improvements during the six years he resided thereon. Of a modest and retiring disposition deceased took no lead in county matters but was throughout a steadfast friend of the youth of the parish, in whom he and Lady Yule took a deep interest. On the passing of the Education (Scotland) Act 1872 Sir George was unanimously chosen Chairman of the School Board, and remained in office until he finally left for London. By his untiring efforts and personal influence at headquarters the time for repayment of the loan for building the new school and schoolhouse was extended from thirty to fifty years. He also presented the railing in front of them. As Christmas annually came round the pupils were invited to Beech-

c

hill and partook of his genial hospitality, and many pleasant recollections must recur to them of these bygone days. Before quitting the parish Sir George gave a summer treat to the scholars in the Glen—the forerunner of our annual trips—and he and his family spent a pleasant day among the “bairns,” as he was wont to speak of them. He also, at my special request, gave a magic lantern entertainment in the Public School to all in the neighbourhood who chose to avail themselves of it. The school was crowded. His memory will long be cherished in Morham. He is survived by Lady Yule, a son, and two daughters, for all of whom much genuine sympathy is felt in the locality.”

The *St James' Gazette*, in the course of a biographical notice, says :—

“ He was born at Inveresk, near Musselburgh, in 1813, the eldest son of Major William Yule, a retired Indian officer, known in the small circle of Orientalists of those days as no mean Persian scholar, and whose collection of MSS.—characterised by Dr Rien, in his ‘ Persian Catalogue,’ as ‘ of considerable extent and great value ’—was presented to the British Museum by Sir George and his brother (1847-50). George Yule at sixteen entered Halleybury, and two years later passed out in the Bengal Civil Service. His work for a quarter of a century was in the populous but obscure districts of Eastern Bengal. He gradually became known to the Government for his activity and good sense, but won a far wider reputation as a mighty hunter, alike with hog-spear and double-barrel. Thirty years ago the roll of his slain tigers exceeded four hundred, some of them of special fame, *e.g.* one of the biggest on the roll he encountered on foot, near Bogra, in a grass patch. The brute in his spring was shot through the nose but knocked Yule down, sending his gun flying in two pieces. It then stood astride over him dripping blood on his chest, turned aside and died. For a long time after he used to dream of this beast. For some years he and a few friends used annually to visit the plains of the Brahmapootra, near the Garo Hills—an entirely virgin country then, and swarming with large game.

Yule used to describe his often seeing seven rhinoceroses at once on the great plain, besides herds of wild buffalo and deer of several kinds. Yule was first called from his useful obscurity in 1856. He was then engaged in the suppression of the Sonthal insurrection, and subsequently acted as Commissioner of the Bhagalpoor Division. He was thus engaged when the Mutiny broke out, and it soon made itself felt in the districts under him. To its suppression within his limits he addressed himself with characteristic vigour. Thoroughly trusted by every class, by his Government, by those under him, by planters and zemindars, he organised a little force, comprising a small detachment of the Fifth Regiment, a party of English sailors, mounted volunteers from the districts, &c., and of this he became practically the Captain. And with this little army he scoured the trans-Gangetic districts, leading it against bodies of the mutineers, routing them on more than one occasion, and outmanoeuvering them by his astonishing marches, till he succeeded in driving them across the Nepaul frontier. No part of Bengal was at any time in such danger, and nowhere was the danger so speedily and completely averted. After this Mr Yule served for two or three years as Chief Commissioner of Oude, and for four or five as Resident at Hyderabad. He was in those days the only man to whom Sir Jung Bahadur conceded leave to shoot within his frontier. So also at Hyderabad he won the enduring friendship of Sir Salar Jung. From Hyderabad he was promoted to the Governor-General's Council, but his health broke down and he retired after about a year at Simla (1869).*

* His son, Master George, was the only one of the family who was born in Morham.

M O R H A M C H U R C H.

Meetings of heritors had been held in connection with repairs on, or proposals for, a new school and schoolhouse, in lieu of the old ones, from November 1857 to April 1870, and when all attempts had failed, the Rev. Mr Tainsh, in September of the latter year, proposed improvements on the church, which was not in a much better condition. These proposals were not met in a friendly spirit, and ultimately the matter was brought before the Presbytery on 25th November 1870, when it is reported that Mr Tainsh represented the state of Morham Church as follows:— “That the church of the parish of Morham, situated at the bottom of the Glen, and with rising ground on three sides of it, is built on a spot to which the surface water and the under-currents from the adjoining heights naturally tend; while the burn close by, which in winter is frequently in flood, dams up their outlet and keeps them lodged about the foundations: that the floor of the church, a great part of which is bare soil, has not been raised from it with sufficient space between, so as to avoid the damp and to admit of ventilation: that the walls of the church, which from age as well as from the material used in their construction, are free conductors of damp, have not been lathed or plastered, and that no sufficient means has otherwise been adopted to make them comfortable: that the two doors in front have no porches, and, while causing draughts, prevent the working of the stove to advantage, which in such circumstances, though under the most favourable conditions, must be so neces-

sary : and that for all these regards, the church is damp, uncomfortable, insufficient, and unfit for the attendance of the parishioners on divine worship." The petition concluded by asking the Presbytery in the usual form to inspect the church and to have proper plans prepared, and, if need be, executed, in conformance with the laws of the Church—intimation of such intention on the part of the Presbytery being duly given to the heritors. Mr Tainsh, in supporting the petition, remarked that the heritors had resolved upon certain alterations of their own, and in carrying out these they appeared to ignore altogether not only the minister but the Presbytery of the bounds.

Dr Cook said the position of the Presbytery was that they had a petition from Mr Tainsh before them which they must deal with. That petition, as a matter of course, was an *ex parte* statement. Had they known nothing more the very fact of the minister making such a statement would have been a reason for the Presbytery making inquiries as to the correctness of that statement and for taking means to provide a remedy. In this case, however, the Presbytery were not altogether in ignorance as to the matter, because at a former meeting Mr Tainsh, in the informal way in which such applications were generally made, had applied for the appointment of a committee in the expectation that, with their assistance, he would get an amicable arrangement carried through with the heritors. Well, that committee — consisting of the Moderator, Mr Cæsar, and himself—had gone to the heritors on the subject, but the result was not at all satisfactory. The heritors asked, as they were quite entitled to do, what the authority of the committee was? and he (Dr Cook) had been obliged to admit that they had really no formal authority from the Presbytery, and that they had been appointed for the purpose of endeavouring to bring about a peaceable agreement on the subject. The committee, however, had ascertained from the heritors that they had taken the state of the church into consideration, and proposed to make certain alterations upon it. The Presbytery were not entitled to assume that these proposed alterations of the heritors were neither sufficient nor satisfactory.

They were bound to give a body of heritors credit of at least intending to do their duty to the parish, but at the same time it no more followed that these alterations were satisfactory unless they had the evidence of an experienced architect to that effect ; and they had, moreover, reason to believe that Mr Tainsh's statements were well founded. So far as he could ascertain about the proceedings of the heritors in the case, they had erred in this respect. They were entitled in the first instance to take up a question of that kind and the Presbytery were not entitled to interfere except they refused to entertain an application from the minister, or unless the alterations proposed were not satisfactory. The mistake they had made was that they did not appear to have called upon a competent tradesman to report whether Mr Tainsh's complaint was well founded or not ; or, indeed to have asked a tradesman to submit any plan at all. The plan appeared to have been a suggestion of the heritors made to a tradesman. In these circumstances, as it appeared, not that the heritors refused to do anything to the church, but that they proposed to make alterations which had not been suggested by a competent architect, the course he thought the Presbytery should take was to appoint a meeting of the Presbytery at Morham to examine into the state of the church, and to give notification to the heritors to meet them on that occasion. When the heritors met with the Presbytery, which he could not doubt they would do, the first step would be to ask the heritors formally whether the proposed alterations had been reported on by a competent architect. If, they said, it was not so, then they should suggest to the heritors the propriety of this being done, and on the architect being asked to say whether or not the alterations proposed constituted a sufficient remedy for the evils complained of. He should hope, from what he knew of the heritors, that they would be disposed to coincide in such a proposal. He did not doubt that they were desirous to make the church comfortable for the people of Morham. If, however, it should turn out that the heritors declined to submit the alterations to an architect, or to give further satisfaction or information to the Presbytery, then

they could resolve to meet again, and in the meantime appoint an architect of their own to examine the church and report to them. He earnestly hoped this step would not be necessary, and he looked forward to that meeting in the confident expectation that as the Presbytery were most desirous to do no injustice to the heritors—not to ask them to lay out more than was actually necessary—they would see the reasonableness of putting the matter into the hands of a competent person so that the evils complained of might be satisfactorily and effectually remedied. The rev. Dr moved that the Presbytery should meet at Morham for the purpose above indicated.

Mr Cæsar seconded the motion. He had hoped some good would have resulted from the appointment of the committee at last meeting, and he was not without hope that such might still be the case. No doubt it must be borne in mind that there was a difference between what was necessary in a church and what they might like to see done, and probably, by Dr Cook's suggestion, the heritors, who seem to have been tied down simply to necessary improvements, might have their minds a little enlarged, and might make, through the urgency of the Presbytery, such alterations as would be creditable to themselves and comfortable to the parishioners.

Dr Cook—We are entitled to give an order for the proper condition and comfort of the people; but anything in the shape of ornament must be left to the good taste and good feeling of the heritors themselves. We have no power in such matters.

A meeting of Presbytery and heritors was fixed for the 19th December. On that day a full meeting of the heritors of Morham—a very rare thing—met the reverend the Presbytery of Haddington in the church, and after a good deal of debate and consultation, "agreed to remit to an architect to consider generally as to the state of the church," and appointed Mr Peter Brown, Aberlady, to give in a report thereanent. On the 3rd day of August 1871 the contract of Mr Peter Brown, who estimated for the whole job, was accepted and the work of restoration was begun forthwith and speedily completed in a most tradesman like manner, giving satisfaction alike to heritors and Presbytery.

MORHAM, THE BIRTHPLACE OF JOHN KNOX.

For a year prior to publishing one word on the Knox controversy I was making strict inquiry in every conceivable quarter, and on completing the article which appeared in the *Edinburgh Courant*, I submitted it to the late Principal Tulloch in MS., and had a letter from him stating that he considered I had "made a strong case." This gave me some satisfaction, and what follows will give readers some idea of how our united studies have been developed.

(From the *Edinburgh Courant* of December 26, 1882.)

"A little spark mak's muckle wark."

In the very heart of East Lothian lies a small parish—much the smallest in the county—measuring only three miles in length by one and a half in breadth. It is situated between three and four miles south-east of Haddington, the county town, and its name in all probability is unknown to the bulk of Scotsmen. It is called Morham, and, like most other names of East Lothian parishes, is derived from the Saxon, and signifies the village on or near the moor. Although there are at present (1882) only a kirk and manse and school and schoolhouse appertaining to the parish, there was in former times a pretty considerable village therein, huddled, according to use and wont, around the castle or *peel* of the lord of the manor, and chiefly inhabited by weavers.

The name is variously spelt Moram, Morham, Moreham, Morhame, and Morehame, but the oldest, commonest, and most correct spelling is Morham. It is not till the sixteenth century that the parish emerges into any notoriety historically. At that period Archibald Douglas, brother to James, Earl of Morton (then proprietor of Whittingham, in the adjoining parish), and James, Earl of Bothwell, third husband to the unfortunate Mary, Queen of Scots, frequently resided within its bounds. George Binning of Morham "was hanged and demeaned as a traitor," as being the person who murdered Darnley. For three generations prior to this, however, there resided in Morham the relatives of one whom Sir Walter Scott characterises as a man "of great courage, zeal, and talents," and whose name is enshrined in the affections of the majority of Scotsmen—to wit, John Knox—and we can picture the young and raw-boned Scottish student—afterwards to develop into the eloquent divine who "in his lifetime never feared the face of man," and whose indelible mark was to be stamped on the future history of his country—frequently withdrawing while on a visit to his friends to the quiet seclusion of Morham Glen, a sweet little spot, and there, lulled by the gentle ripple of Morham Burn, holding under the very canopy of Heaven itself sweet fellowship with the Divine Being who had destined him to play such a prominent part in the stirring and troublous times in which he flourished.

The youthful M'Crie, of Dunse, who at an early age had to become a rural schoolmaster in order to train himself for his future labours in historical and antiquarian research, and who subsequently became the eminent minister of the Associate Congregation in the Potterrow of Edinburgh, has bequeathed us a "Life of Knox," at once fully, ably, and felicitously written, and which must link his memory to that of the illustrious Reformer so long as it obtains a place in Scottish libraries. Before entering on his arduous task, however, M'Crie had multifarious duties to perform to his working-class congregation, and, as a consequence, had neither the time nor the opportunity for collecting the traditions of the country, nor of becoming per-

sonally acquainted with the different localities laying claim to the honour of being the Reformer's birthplace. He therefore very prudently leaves the matter a disputed point, but appends some notes to show wherein the diversity of opinion consists.

It has long been the custom for one set of controversialists (the Giffordians) to refer to the Frenchman, Theodore Beze or Beza, as proof that Knox was born in Gifford—a comparatively modern village—because he and Knox chanced to be under another Frenchman, John Cauvin (Latinised Calvin), at Geneva—the mother and seminary of all the Reformed Churches. Beza, one of the pillars of the Church of Geneva, and a literary man of considerable ability, styles the Scottish Reformer in his "Icones" (1580) "Joannes Cnoxus Scotus Giffordiensis." Now, the only conceivable way in which Beza could have got his information was from hearing his colleague, Knox, talking of Sir John de Gifford of Yester, who married Euphemia, daughter of Sir Thomas Malherb, otherwise Sir Thomas de Morham—the last heir-male of the Manor of Morham. This Euphemia, on her marriage with Sir John de Gifford, transferred to him the Manor of Morham along with other estates, and henceforth, as was the common practice then (and in some districts still), the name of the estate and the name of the proprietor became synonymous terms, so that it would as frequently be called "Gifford" as Morham.

Beza, an utter stranger to the manner in which Scotch parishes were divided, had evidently caught the name of the Lord of the Manor and Latinised it, never dreaming the while that there were other proprietors in a parish in addition to him, and little suspecting that in so naming Knox he was giving rise to a controversy which has embittered the feelings of many of the Reformer's most intelligent countrymen.

Doubtless in their quiet saunters or over a social cup Knox and Beza would often refer to the distractions which then rent both their countries, and the Reformer's thoughts would, Scotsmanlike, frequently revert to the quiet and secluded little parish

where all who were near and dear to him resided, and where John, Lord Hay of Yester, *as Superior of the Estate of Gifford*, held chief sway, and in that way Beza would become familiarised with Gifford.

Two other authorities—viz., Spottiswood (1627) and David Buchanan—are also quoted as proving that Knox was born “in Gifford, within Lothian,” but to show how little reliance can be placed on these we quote an extract from Buchanan’s “Life of Knox” in his “History of the Reformation of the Church of Scotland” (London, 1644). He says:—“John Knox was borne, in Gifford, neer Haddington, in Lothian, the year of Christ 1505, of honest parentage.” . . . “He died Anno Dom. 1572, and of his age 62.” . . . Now, any schoolboy who can pass Standard I. can easily deduct 62 from 72 and leave 10, thus proving Buchanan’s statements to be very inaccurate.

There was a proprietor in Morham parish at this time very closely connected with Knox, for the infamous James, Earl of Bothwell, was then Laird of Mainshill; and in October 1559 granted to Cockburn of Sandybed in Haddington “a perpetual ground-annual of four bolls of wheat, four bolls of barley, and four bolls of oats, out of his lands of Mainshill, in the county of Haddington, parish of Morham,” for having given him timeous shelter under circumstances which need not here be detailed.

Knox, when pleading for some favour from the said James, Earl of Bothwell, gives the following account of himself:—“My Lord,” says he, “my greatgrandfather, gudeschir, and father have served your Lordship’s *predecessors*, and some of them have died under their standards, and this is part of the obligation of our Scottish kindness.” Now, as seems to me, the only way in which Knox’s forebears could have served Bothwell’s predecessors was as tenants of his farm of Mainshill (and this accounts for his superior education); and these silent monitors, the tombstones, in Morham Churchyard belonging to the Knoxes, nine in number, one of which was only unearthed in June last, and dates as far

back as 1660* together with the Kirk-Session Records, which throw “long trails of light descending down,” clearly show that the Knoxes continued to be “farmers in Mainshill” for well-nigh two centuries after his birth.

It is to me almost inconceivable that the forebears and descendants of Knox for so many generations were all born and bred in Mainshill—not the present steading—and John was the only one who was *not*; and the more so when I reflect that the only means of locomotion in those days was either on foot or horseback, and the state of the roads—a specimen of which still remains in the parish under the suggestive name of “The Clarty”—rendered them almost impassible. The traditions of Morham parish point to these tombstones as belonging to the relatives of Knox, and although no great weight can be attached to traditions, still they generally contain inklings of the truth, or, as the Reformer’s bucolic kinsmen would probably have put it, “there’s aye *some* water whaur the stirkie’s drooned.”

I have attempted to recover the old Session Minutes—referred to in the Records—by advertisement and otherwise, but I fear they are irrecoverably lost, else, I have no doubt I would have found Knox’s birth duly registered and witnessed, for among the earliest entries in the Records of date 1712 are the marriages of the Knoxes of Mainshill.

Another set of controversialists (the Haddingtonians) who have gained much in connection with the name of Knox, cannot possibly have any claim as his birthplace, for it was not till 18th February 1598—26 years after Knox’s death—that “William Knox in Morham and Elizabeth Shortes, his wife, were infest in subjects in Nungate of Haddington,” in virtue of a Crown charter (now in the possession of the Earl of Wemyss). These subjects were long known as “Knox’s Croft,” and are situated in

* The epitaph on this tombstone is as follows:—“Heir layeth Patrick, son to William Knox *yonter*,” and underneath are the initials W. K., I. H. (William Knox, Isabella Hogg).

a portion of the Nungate called Giffordgate. The said "William Knox in Morhame" must have been a nephew of the Reformer's—probably his eldest brother's son—the Christian name for generations being William, following the old Scottish custom of naming the eldest grandson after the grandfather—a custom prevailing among the Scotch to the present day.* We know from one of Knox's letters that he had a brother named William, and we further know from the "Geneva Register" that his father's name was William. That the Knoxes clung tenaciously to their "calf-ground" is evidenced by the tablets in the Churchyard. Some of them were brought from other parishes to be interred in Morham.

Those conversant with the state of educational matters in Haddington at the passing of the Education (Scotland) Act 1872, need not be reminded to what extremities the Burgh School was reduced. A local journal, in giving the number present at one of the last examinations under the old system, facetiously remarked that it consisted of a *cipher*, but whether the tail was turned up or down the editor courteously allowed his readers to find out. The Burgh School buildings were also next to ruinous,

* (1) In the late Mr John Richardson's paper, read before the Antiquarian Society, in 1858, he states:—"This tradition (of Giffordgate) has of late received remarkable confirmation by the discovery of two instruments of Sasine among the titles of Mr James Watson, writer, Linlithgow, the proprietor of a large part of the village, and comprehending the spot indicated by tradition as the birthplace of Knox. These instruments are dated 1607 and 1611 respectively" The said William Knox died in October 1607—the very year in which the first Sasine is dated—and his testamentary was produced by his widow on behalf of their children, William, George, James, and Bessie—minors. James Knox, brother of the deceased, is named as a debtor; and the personal estate, chiefly in farm-stock is valued at £1359. Does not this clearly show that the first Knox of Haddington came from Morham and that his relatives were "farmers"?

(2) On the whole it is my clear opinion that we may not only frequent the place pointed out (in Morham) with the fond credulity of tradition, but that there are sufficient grounds for recognising it on unprejudiced considerations.

(3) In Knox's day all the district south of Haddington was known as Gifford. The ancient fortalice of Lethington (Lennoxlove) was built by the Giffords and was purchased from Sir John Gifford by Sir Richard Maitland about the end of the 14th century.—*Fordun, Vol. II., p. 105.*

and quite inadequate for the purposes required by the Act ; consequently some scheme must be fallen on to save the already excessive taxes on the ratepayers. The Committee of Management were equal to the occasion, and knowing that Knox was a name to conjure with, they pawkily set forth that as Haddington was the birthplace of the great Reformer, it would be a generous and becoming thing in this educational age to erect a monument to his memory in the form of an institute in his native town ! So absurd did the proposal appear to a certain M.P. (A. J. Balfour, Esq. of Whittinghame), having a large estate in the county, and who has all along taken a deep interest in secondary education, that he promised £500 as soon as £1000 had been raised. Funds came pouring in from all quarters, and the £1000 was soon realised, and the £500 as promptly forthcoming, and in this way about £3000 was amassed, and a fine building erected on a most appropriate site in the county town to the memory of Knox—the Knox Institute. A “memorial oak” was also presented by the lineal descendant of Sir John de Gifford—the present Marquis of Tweeddale—to be planted on the site supposed to have been occupied by the house in which Knox first saw the light. So much for Scotch credulity ! I heartily wish the new seminary in Haddington every success, and think the money raised has been well spent, but as Morham has certainly the strongest claim on the Reformer, the committee might make another “Scotch Appeal Case” and purchase the statue of Knox, executed by a native of Haddington, but rejected, and have it erected in front of the new school and schoolhouse of Morham, where it would not only commemorate his connection with the tiny parish, but form a pleasing and conspicuous object on the public road leading to Dunbar. The late Rev. Dr Barclay, of Haddington, gets credit for having (in 1785) first pointed out Giffordgate as being the place of Knox's nativity.* Moreover, the old tablets belonging to the Knoxes and others were quite illegible till I took the trouble to decipher them in January last

* Well, the Rev. Dr's opinions are not now very highly valued by antiquarians.

in connection with a series of articles entitled "Notes on Morham," which ran their course in the *Haddingtonshire Advertiser* in the early part of 1882. It may be interesting to add that the first medallist for two years in succession (Mr William Elder, East Bearford), at "The Knox" received the greater portion of his education at Morham parish school, so that the connection between Morham and Knox continues to the present generation.

DAVID LOUDEN.

Appendix.—It was truly remarked in last General Assembly by one of our most eminent and gifted divines (the late Principal Tulloch), "that business men had not leisure to examine into historical documents, and had to take much of their information at second hand." No fewer than twenty-one versions of Knox's birthplace (ancient and modern) have been consulted by me, with the result that twelve are in favour of Gifford (which in Knox's time meant Morham), eight in favour of Haddington, and one near Haddington. Of ancient authorities five are in favour of Gifford, two in favour of Haddington, and one near Haddington. The five are Beza, Spottiswoode, Buchanan, Crawford, and Wodrow. The two are the Geneva Register and Archibald Hamilton, and the one near Haddington is James Laing (1581). Of modern authorities seven are in favour of Gifford, and six in favour of Haddington. Among these are Dr M'Crie, David Laing (1846), Miller's "Lamp of Lothian," and the late Rev. S. Kerr, minister of Yester, for Gifford; and David Laing (1864), Blackie & Son's "Eminent Scotsmen," Chambers's "Encyclopædia," and "Encyclopædia Britannica," for Haddington.

The question to be decided then is, "Whether ought we to attach most weight to ancient or modern writers?" For myself, I decidedly follow the old; although none of them except Beza, Hamilton and James Laing wrote one word until Knox had been in his grave fifty-five years, and in that case they were dependent on the three last-named—viz., Beza and his contemporaries Hamilton and Laing. Hamilton (a Romanist writer) is almost

universally discredited, consequently the only two to be depended on are Beza and Laing. Now Laing's statement "prope Haddintonam" (near Haddington) can serve better for Gifford (otherwise Morham) than for Giffordgate, and as I have endeavoured to show how Beza became familiarised with Gifford by Knox himself, it strengthens the claim of Morham very materially.

Of course, when Knox was entered as a burgess in the "Geneva Register," he gave the name of the town nearest to his birthplace, but that does not necessarily mean that he was born in the town. It is equivalent to our modern system of giving the name of the *post town* as the last part of our address. When anyone inquires as to where I am now located I invariably answer *near* Haddington, knowing, as I have stated, that Morham is unknown to most Scotsmen. How much less then to Frenchmen.

The foregoing article was copied by the then editor of the *Advertiser*, and called forth the following:—

SIR,—“The schoolmaster of Morham deserves credit for the industry and ingenuity he has shown in trying to obtain for his parish the honour of having given birth to the great Scottish Reformer; but after all he at the best only succeeds in running off with the doubtful claims of Gifford. I have not investigated the matter for myself, but there is one authority mentioned by Mr Louden that I have no hesitation in following, and that is the late Dr David Laing. In the list of modern ‘authorities’ quoted he is the only one worthy of the name; and I believe I am safe in concluding that the David Laing of 1846 and 1864 are the same. In the former year he seems to have favoured the claims of Gifford, but after 18 years more study he decided in favour of Haddington; and he was not the man to change his mind without very good grounds for doing so.”—I am, &c.,

SENEX.

January 4, 1883.

To which I replied :—

SIR,—It was my intention to enrobe myself in the “dignified *toga* of silence,” and reply to no anonymous correspondent, but as “Senex” is the only one who has thought it worth while to step out of his way and have a quiet shot at me, I beg to submit what follows, lest he might think I had shown the “white feather,” and shall leave your readers to judge for themselves whether or not Morham has any claim as Knox’s birthplace. The only *authority* “Senex” seems inclined to credit is Dr *David Laing*—the same whose opinions were given in 1846 and 1864. In the preface to the sixth volume of his collected edition of Knox’s Works, pp. 16-19, after quoting *fifteen* of the ancient authorities, Dr Laing remarks (and I heartily agree with him)—“There is a passage in the History of the Reformation which furnishes the only *authentic* (the italics are mine) notice on the subject. In the Reformer’s first interview with James, fourth Earl of Bothwell, in March 1562, he (that is Knox) said—‘Albeit that to this hour it hath not chanced me to speak to your Lordship face to face, yet have I borne a good mind to your house for, my Lord, my grandfather, gudeschir (*mother’s* father*), and father have served your Lordship’s predecessors, and *some of them have died under their standards.*’” “The reference to ‘some of them,’” continues Dr Laing, “clearly points to what Knox elsewhere calls ‘the unhappy field of Flodden,’ the 9th September 1513. Adam, second Earl of Bothwell, who commanded the reserve, advanced in such a gallant manner as nearly to have changed the fortunes of that most calamitous day. But the Earl, with his two grand-uncles, Sir Adam Hepburn of Craggs and George Hepburn, Bishop of the Isles, and probably all their followers, sacrificed all their lives in the vain attempt to relieve the King’s rashness, which proved so disastrous to the country.” We know Knox’s

* Gudeschir here stands for his *mother’s* father. The same as good-mother is still used for mother-in-law. See proceedings of Society of Antiquaries ; vol. ii., p. 323.

mother was named *Sinclair*, and that 'in times of trubill, he wrait his name *John Sinclair*.' "There were several families," says Dr Laing, "of that name of some rank in society in East Lothian, one of whom, Marion Sinclair, was married to George Ker of Samuelston, and in 1497 their daughter and apparent heir, Nicola Ker, became the second wife of Alexander, Lord Hume, Lord Chamberlain of Scotland." *William Sinclair of Northrig*—marching with Mainshill, and *both* in Morham parish—who signed the contract of 1497 as witness, was, Dr Laing imagines, either brother or father of Knox's mother.* As was mentioned in my "Notes on Morham," No. 1, the *whole* of the eastern portion of Morham belonged in Knox's time to the Earls of Bothwell, so that, as will be seen from the foregoing, the Reformer was *doubly* connected with the parish of Morham—his paternal and maternal grandfathers *both* being tenants of the Earls of Bothwell, and that information is given by Knox himself, surely the highest of all authorities.—I am, &c.,

DAVID LOUDEN.

Morham, Haddington, 13th January 1883.

In the *Hamilton Advertiser*, December 26, 1885, appeared what follows:—

"The birthplace of Knox has long been a matter of dispute between Gifford and Haddington. The claims of Gifford were very ably upheld by the late Mr Ker, minister of Yester; but those of Haddington, or rather Gifford-gate, a suburb of Haddington, were beginning very generally to prevail, when an able article appeared in the *Edinburgh Courant*, which completely took the ground from under them, and threw new light on the subject. It was written by Mr Louden, schoolmaster of Morham, and brought forward arguments in support of that parish, which will not be easily overthrown. Mr Louden is to be congratulated

* See proceedings of Society of Antiquaries; vol. iii., p. 67.

on having made a contribution of real importance to Scottish history. He shows that Morham was the dwelling-place of the Knoxes for several generations, and that the church-yard was their burying-place, where their family stones are still to be seen. The possession of these stones goes a long way in settling the place of the Reformer's birth.

There are several considerations, very conclusive, in support of Morham. It formed part of the estate of Gifford, having been acquired by Sir John de Gifford, when he married the daughter and heiress of Sir Thomas de Morham, about the middle of the 14th century. A native of Morham, therefore, would properly be called 'Giffordiensis,' as Knox is by Beza. A remarkable statement is made by Knox himself in his 'Historie of the Reformation.' Recording a conversation which he had with the Earl of Bothwell, he makes the following reference to his ancestors:—' My Lord, my grandfather, gudeschir, and father have served your Lordship's predecessors, and some of them have died under their standards ; and this is a pairt of the obligatioun of our Scottish kindness.' Now Knox's ancestors were tenants in the parish of Morham, under Bothwell's ancestors, who had come into possession of that part of the lands of the Giffords ; his paternal ancestors being tenants of the farm of Mainshill, and his maternal ancestors—the Sinclairs—being tenants of the farm of Northrig, both in the parish of Morham. Tradition, also, has handed down the particular spot on the farm of Mainshill, where stood the house in which the Reformer was born. In the charters passed the Great Seal of Scotland, and kept in the Register House, Edinburgh, we find abundant proof of the possession of these lands by Bothwell's ancestors. On 26th February, 1490-91, James IV., in a charter executed at Edinburgh, granted to his councillor Patrick, Earl of Bothwell and Lord of Hailes, and his heirs the halves of the lands and baronies of Yester, Duncanlaw, and Morham, with their holdings, &c., with the patronage of the churches, which he incorporated into the free barony of Morham. On 27th August, 1511, James IV., in a charter

executed at Edinburgh, granted and confirmed to Adam Hepburn, Earl of Bothwell, son of Patrick, his extensive possessions, among which mention is made of the half of the lands and baronies of Yester and Duncanlaw, with the provostry of Bothans (the old name of Yester) and their churches and chaplainries ; the whole half of the barony of Morham, with its churches, houses, mills, holdings, &c. On the 8th November, 1512, the King (James IV.) granted to Adam, Earl of Bothwell, Lord of Hailes, great admiral of Scotland, and his heirs, the lands of the other half of the town of Morham (the half in which Knox was born), with its castle and fortalice, and the other half of the dominical lands of Morham, with the lands of Plewfield, their mills and pertinents, with the advocation, donation, and right of patronage of the Parish Church of Morham, with its holdings ;— which John Lord Hay of Yester (superior of the estate of Gifford) personally resigned in favour of the said Adam, in exchange for the half of the lands of the barony of Yester, with the advocation and donation of the Collegiate Church of Bothans, with the provostry, prebendaries, and chaplainries of the same, and of the lands and barony of Duncanlaw, with the holdings, &c., and which the King, for good service rendered, has united to the barony of Hailes. In another charter, dated 14th November, 1512, Adam Hepburn is called 'Earl of Bothwell, Lord of Hailes, and Lord of the lands of Morham.'

The extracts we have given bearing on the Hepburns and Morham are interesting in connection with the statement of Knox which we have quoted ; and the new light thrown on the place of his birth will be interesting to all who cherish the Reformer's memory.

Looking to his own statement, and to the evidence we have with regard to the residence both of his paternal and maternal ancestors there can now be no doubt as to Morham being his birthplace ; while the house at Gifford-gate, near Haddington, which has been alleged by some to have been the place of his

birth, only came into possession of a branch of the Knoxes after the Reformer's death.

WILLIAM WHITFIELD."

The following appeared in the *Haddingtonshire Courier* of March 19, 1886:—

Dean Swift remarks—"We should never wed an opinion for better for worse; what we take up upon good grounds we should lay down upon better."

Pregnant as our national records are with the achievements of those whose memories we cherish with feelings of pride and gratitude, and whose deeds of daring, wisdom, or indomitable perseverance have been the means of preserving the rights of our people, and of raising our country to that proud eminence which she holds among the nations, there are five names which stand out conspicuously above all others, and have the strongest claims on our admiration: These are Wallace, Bruce, Knox, Burns, and Scott. Far remote though the period be when the first two flourished, we are yet tolerably well acquainted with their early history; while the "Lad who was born in Kyle," and the "Wizard of the North," are as well-known to every intelligent Scotsman as if they had penned their inimitable novels, lyrics, and songs in our own day. Not so with Knox. His early life is wrapped in mystery; and perhaps no name has given rise to greater controversy anent his birthplace than his. His fiery eloquence, his haughty courage, the rapidity of his intellectual grasp, which probably never was surpassed; his capacity for labour, and his mastery of detail—these all combined to produce a man whose birthplace should feel proud of owning him. Hence assertions have been made and propagated without a shadow of proof, forgetful of the words of Dryden—

" Errors, like straws, upon the surface flow,
He who would search for pearls must dive below."

and although investigations have recently been made which have dissipated an agreeable belief in the minds of many Hadding-

tonians, yet it only proves that assertions are *not* arguments, and that those who use them only "grasp a hilt without a sword," for, as Dilworth truly sings—

" 'Tis to the Press and pen we mortals owe
All that we have, and almost all we know."

Whilst writing a series of articles, entitled "Notes on Morham," I had occasion to consult a good many antiquarian books, some of which were connected with the county, others not, but all bearing on my subject; and whilst doing so, I was led to believe that Morham was the veritable birthplace of our illustrious Reformer, and that Haddington had not the slightest claim on him as a *native*. The earliest connection established by any one there was in 1598—twenty-six years after Knox's death; and even then "William Knox in Morham and Elizabeth Schortes his wife were infect in subjects in Nungate," was the foundation on which the claim rested. This caused me to read and study everything I could lay hands on bearing on the subject—involving a considerable amount of correspondence—and the issue was that, on 26th December 1882, an article from my pen appeared in the *Edinburgh Evening Courant*, which dealt with the subject in detail. The article referred to called forth the letters on pages 40-42.

In July 1883, an aged patriarch named Neilson, from Dunbar, accompanied in a gig by one Ferguson from New York, called for me, and stated that they were taking a last look at their birthplaces (the latter was born in Whittingham, but educated in Morham), and expressed astonishment that no one had ever claimed Morham as Knox's birthplace. On learning that an article from me had appeared in the *Courant* to that effect, the old worthy seemed delighted, and hastened me to the knowe—not 200 yards from my house—where Knox's house stood, and said he was taught from infancy, as were his father and grandfather before him—all born on Mainshill—to look with a "reverential pride" on that spot, as it was there our Scottish

Reformer, John Knox, was born. He then bade me good-bye, and is since dead.

The appearance of my "Notes on Morham" induced the Rev. William Whitfield, M.A., U.P. minister of Dunbar—than whom there is not a more painstaking, accurate, and voluminous writer on antiquarian subjects in East Lothian—to call and become personally acquainted with the interesting locality. As an outcome of his frequent visits, the "Ecclesiastical History of the Parish" has been published by him in the *Courier*, and a number of interesting items, dating as far back as the times of Wallace and Bruce. I have also, since my article appeared, been able to trace the Knoxes (from Parish Records) as tenants in Morham down to the year 1796; so that, the one acting as the flint, and the other as the steel, we have been able to kindle a spark for the candle of truth, which will keep it burning for some time to come. We have certainly got one end of the ravelled string which has been long complicated into a knot by the twisting power of self-interest. We have not hurried the matter to a conclusion, but have patiently allowed a development of the chapter of accidents—a wise policy—for as the womb of Time is never empty, so Fate writes in the morning a chapter of every man's life of a day at which in the evening he is sometimes a little surprised. We have simply allowed this to be another example of truth emerging from darkness into light.

The whole of the facts have been submitted by me to Dr Charles Rogers, who says (11th November 1885):—"If I reprint my book ('Biography of Knox') I will assuredly utilise your and Mr Whitfield's researches. You both deserve the highest credit for what you have done, and I am satisfied you have discovered the scene whence the illustrious Reformer sprung."

The controversy on the birthplace of John Knox, which began in the *Courier* on 18th November 1887, and continued till 30th December of the same year, in which I fought single-handed,

is thus summed up by Mr Whitfield in the *Dutton Enterprise*, Ontario, Canada :—

* * * * *

“ We notice from the Scotch papers that a very interesting controversy has been going on with regard to Knox’s birthplace, which has hitherto been a matter of dispute between Gifford and Haddington. But new light has been thrown on the question by Mr David Louden, schoolmaster, of Morham, Haddingtonshire, whose name is well-known in Scottish literature, both in prose and poetry. In a learned and ably-reasoned article, which caused no small stir in literary circles, on its publication a year or two ago, he showed in a way which it will not be easy to controvert, that Morham, and neither Gifford nor Haddington, was the place of the Reformer’s birth. He shows that the name of Gifford was given anciently to the territory including both the modern village of Gifford and the ancient parish of Morham ; and that as the village of Gifford did not then exist, the arguments in its favour apply with double force to Morham. He points out the spot at the head of Morham Glen, which has been handed down by tradition as the Reformer’s birthplace, and remarks that all the tombstones of the Knox family are in Morham churchyard, while there are none either at Gifford or Haddington. He proves that the earliest of the Knoxes of Gifford-gate, near Haddington, only came into the possession of that property twenty-six years after the Reformer’s death, and that he is called in the charter ‘ William Knox, of Morham,’ clearly pointing to Morham as the seat of the family. He shows that Knox himself in a letter to the Earl of Bothwell, who then possessed Morham, speaks of his ancestors, both on the father’s and mother’s side, being tenants of the Earl’s predecessors and following them to battle ; and he points out the lands, in the parish of Morham, which Knox’s ancestors occupied. He gives the death-blow to the theory that Gifford-gate, near Haddington, was the place of Knox’s birth by saying—‘ Gifford-gate never was in possession of the Bothwell family. How then can those

who assert that Gifford-gate was Knox's birthplace reconcile his own words with their assertion? This unanswerable question has closed the controversy."

Writing from Marlette, Michigan, U.S., on 24th August 1888, Mr Whitfield proceeds:—

"I have been reading M'Crie's 'Life of Knox' for the last three weeks, and have just finished it. I have been re-considering the question of Knox's birthplace, with the result that the longer I meditate upon it the more ill-founded do the claims of Haddington appear. I have the disadvantage of not having your article before me, but the way in which the question presents itself to my mind at present is somewhat as follows:—

I. Documentary evidence:—None.

II. Authorities:—Neutral—one, Register of Geneva.

I have not the words of the Register before me, but I think it calls Knox a native of Haddington, and that this entry was made in the book, not by Knox himself, but by the Town-clerk of Geneva, who would naturally put down either the county or the chief town in the county. As it does not say the town of Haddington I take it to be the county, in the same way as my name is entered in the books of the University of Edinburgh and in the published prize-lists as a native, not of Biggar, but of Lanarkshire. In Canada, the people who come from Scotland and England, when you ask them what part they come from, almost invariably mention the county not the village or town or parish. You have to get that out of them by a process of questioning.

In favour of Haddington—One. Archibald Hamilton, in 1577, who says—'Obscuris natus parentibus in Hadintona oppido in Laudonia.'

In favour of village of Gifford.—None. It seems to be a

settled point that the village of Gifford did not then exist ; and no authority says that he was born in the village of Gifford.

In favour of Gifford (territory or district).—Four. (1) Beza, who was his intimate friend, calls him ‘*Joannes Cnoxus, Scotus, Giffordiensis.*’ Beza’s testimony is of importance. (2) Spotswood, born in 1565, says that he was ‘born in Gifford within Lothian.’ (3) David Buchanan says the same. (4) Laing in 1581 says that he was born ‘*prope Hadintonam,*’ (near Haddington.) As Gifford is the only place near Haddington that has ever been mentioned as his birthplace, we are warranted in claiming Laing in support of the district of Gifford.

In favour of that part of Gifford called Morham,—Three. (1) Knox himself. In his history of the Reformation, recording a conversation with the Earl of Bothwell, he says, ‘*My Lord, my great grandfather, gudeschir, and father have served your Lordship’s predecessors, and some of them have died under their standards, and this is a pairt of the obligatioun our of Scottish kindness.*’ This is important in connection with the fact that Knox’s ancestors, both by his father’s and mother’s sides, were farmers in Morham parish. (2) The tombstones of the Knox family ; all in Morham Churchyard. (3) Title deeds of Nungate property, which state that on the 18th of February 1598 William Knox in Moreham and Elizabeth Schortes his wife were infest in subjects in Nungate (of Haddington) by virtue of a crown charter, which states that the lands formerly belonged to the Abbey of Haddington and were annexed to the crown. This shows that Morham was the seat of the Knox family, and that John could not have been born in a house which first came into the possession of a Knox 93 years after his birth, and 26 years after his death.

III. Traditions—One genuine. Testimony of the old man Neilson, who when a boy had it from his grandfather and other old men that the old men in their boyhood spoke of Morham as Knox’s birthplace, and pointed out the spot where the house

stood. Neilson's boyhood about 1810. His grandfather's boyhood about 1700. Boyhood of old men of his grandfather's youth about 1650, takes us back to 78 years from Knox's death. Tradition in 1650 must have been existing a number of years before.

Tradition—One spurious, or at least uncertain, in favour of Gifford-gate. I am very suspicious of this tradition. I would not like to speak positively on the subject, but I am strongly inclined to think that it was manufactured by Dr Barclay. I would like to know what grounds Dr Barclay had for stating that there is such a tradition, and whether it was ever heard of before Dr Barclay made it known or discovered it. The fact that there is a place called Knox's Walls has no bearing on the question, and is no proof of such a tradition. I remember that when I read Dr Barclay's statements I considered them very unsatisfactory.

Such is the state of the question as it presents itself to my mind at present—in short compass as follows:—

I. Documentary evidence:—None.

II. Authorities:—(1) Neutral—One.

„	(2)	In favour of Haddington—One.
„	(3)	„ village of Gifford—None.
„	(4)	„ Gifford (district)—Four.
„	(5)	„ Morham in Gifford—Three.

III. Traditions:—Genuine—In favour of Morham—One.

„	Doubtful, or spurious—In favour of Haddington—One.
---	--

The result might be stated even more decisively and overwhelmingly as follows:—In favour of Gifford-gate, Haddington, one authority and one doubtful tradition; in favour of Morham in Gifford, seven authorities and one genuine tradition.

ECCLESIASTICAL HISTORY OF MORHAM.

The following interesting particulars relating to Morham appeared a year or two ago in the *Haddingtonshire Courier* from the facile pen of the Rev. William Whitfield, M.A., U.P. minister of Dunbar :—

“The parish of Morham occupies the centre of Haddingtonshire, and contains 1458 Scots acres. It is generally spoken of as the smallest in the county ; but this is a mistake ; for it is about twice the size of Prestonpans, which has only 760 acres. Although small in extent, it occupies a high position among the parishes of East Lothian. Its schoolmaster, who is a man of literary power, has written some interesting historical sketches of the parish, and made some important contributions to the history of John Knox. It has always had men of distinction in the agricultural profession connected with it, and the present tenant of East Bearford (Mr Hugh Elder), is not only a leading authority in all agricultural matters, but has long been known as a skilful bowler and curler, having before his settlement in the county, made the Auchengray Bowling Club, and the Dippool Curling Club, renowned throughout the west.

Morham is associated with historic memories of considerable importance. In the 12th century, in the reign of William the Lion, it was possessed by a family of Norman extraction of the name of Malherb, who took the name of ‘ De Morham.’ Some of

the members of that family were distinguished for their patriotism, and acted a conspicuous part in Scottish history. At the close of the 13th century, Sir Herbert de Morham was one of the greatest military chieftains of the age, and served his country on many a hard-fought battlefield. Having taken an active part in the defence of Scotland against the unscrupulous pretensions of Edward I., he was imprisoned and forfeited in 1297 ; and was liberated under the promise of serving the English monarch in his Flemish war. He was afterwards one of the associates of Wallace in the struggle which he carried on for the independence of his country. His name was a terror to the English ; and when Wallace was basely betrayed and executed Sir Herbert de Morham was one of those who were also barbarously put to death, to the eternal disgrace of the English nation. He was one of those men of whom Scotland ought to be proud, and deserves to be held in lasting honour by all connected with the parish of Morham. Matthew of Westminster says he was ‘*Vir cunctis Scotis formosior et statura eminentior.*’ In the continuance of the wars of independence, Sir Thomas de Morham was one of those patriotic military chiefs who stood by Robert the Bruce, and was of signal service to him in securing the deliverance of the country from thraldom. His daughter and heiress, Euphemia, married Sir John de Gifford of Yester, who thus acquired the manor. It has subsequently been possessed successively by the Hays and the Dalrymples.

The parish is not without considerable antiquarian interest. It has several large standing-stones, rude memorials of the forgotten past. The castle of Morham, which overhung the glen, was a place of strength and importance in the early period of Scottish history ; but has long been levelled with the ground. Mr Louden, the parish schoolmaster, who is both a successful teacher and an enthusiastic antiquary, has laid the parish under obligation to him, by rescuing from oblivion some ancient relics connected with the church, and by bringing to light the grave-stones of the family of Knox.

The ecclesiastical history of Morham is of some importance. According to tradition, St Baldred, who lived at the close of the 6th, and beginning of the 7th centuries, preached in Morham Glen —a place admirably suited for such a purpose. We know nothing further of his preaching there, than what has come down to us by tradition through the dim vista of the past. The first authentic fact in its ecclesiastical history brings us to the year 1245. The 9th of March that year was a great day in the history of Morham. The whole parish was in a state of excitement over the event of the day; and, from the lord of the manor to the humblest peasant, all assembled in the church to witness its consecration, which was performed, with the usual Episcopal ceremonies, by David de Bernham, bishop of St Andrews. He had in the previous year, on 18th September 1244, consecrated the neighbouring church of Bolton; and a month after the consecration of Morham church, on 7th April 1245, he consecrated that of Whittinghame. We have no notice of any of the ministers before the Reformation. In the *Taxatio of Lothian* in 1166, 'ecclesia de Morham' is rated at 20 merks, which is considerably higher than some of the neighbouring parishes, and in Bagimont's roll at £4.

The first minister after the Reformation was John White. In the list of the ministers of the Church of England for the year 1567, is the following:—'Morame, John Quhyte person and minister, the thryd of the personage extendand to xvij lb xiijs iiijd.' In the Register of ministers and readers in the year 1574, 'John Moresone' is entered as minister of 'Bothanis, Garvett, Barro, Moirhame,' and 'Johnne Quhyt, reidare at Morehame,' with a salary of £16 13s 4d, and the kirk lands. He was soon after promoted to his former position as minister, which he retained till the year 1584.

'In 1585, Daniel Wallace was appointed minister, and continued till his death in December 1631. Scot in his *Fasti* says that in 1589, 'complaint was made that he has usit to pas to the kirk of Prestoun some Sundays, and left his own cure vacant.'

In the trial of the ministers of the Presbytery of Haddington that year, when each in turn was subjected to a strict examination as to his life and doctrine, it is recorded of him in the Presbytery minutes :—‘ Daniel Wallace meit to be continewit in ane law missour.’ During his ministry, after a lengthened struggle, the obnoxious system of prelacy was forced upon the Church. He resisted, to the utmost of his ability, the encroachments that were made upon its ancient constitution. At the meeting of the Diocesan Synod of Lothian in 1610, he is mentioned by Calderwood as being specially firm in resisting the insidious proposals of the bishop. At the Presbyterial visitation of Morham Church on 17th August 1626, it is recorded in the minutes :—‘ it being found the min. had beine somewhat remiss in the afternoon’s service on the Sabbath day, he is appoyned in tyme coming euerie Sabbath day at afternoon either to examine or preach ; he is most willing to doe the same, and regraittis that he cannot have ane auditore.’

In September 1632, Thomas Turnbull, A.M., son of Archibald Turnbull of Windigoul, who had graduated at the University of St Andrews in 1616, was admitted to the charge. His walk and conversation seem not to have been in accordance with his sacred calling. He was accused, 7th September 1652, of frequenting the ale-house, and of having occasionally no sermon on Sabbath, though going about till the end of the week. He was suspended in 1653 and deposed 28th February 1656, for negligence in his calling, solemnising a clandestine marriage between Robert Seatoun and Lady Anne Montgomery, and a pecuniary contribution was given him in March 1659, when he was residing in Tranent.” (Scot’s Fasti.)

He was succeeded by Joseph Provane, A.M., who had graduated at the University of Edinburgh on 17th April 1639, and been ordained as minister of Garvald on 12th September 1653. He was inducted to Morham on 4th March 1657. He took part not only in the work of his own Presbytery, but held

much pleasant ministerial intercourse with the Presbytery of Dunbar. While minister of Garvald, he was present at Whittinghame on 18th May 1654, and took part with the Presbytery of Dunbar in the admission of Mr Thomas Inglis as minister there. On 18th February and 29th July 1657, he was at Dunbar, at the meetings of Presbytery there, as corresponding member from the Presbytery of Haddington. On the latter occasion he was appointed, along with Mr John Dickson minister of Barra, Mr Robert Lauder minister of Whitekirk, and Mr Robert Davidson minister of Stenton, to meet with the heritors of Cockburnspath, who were at variance with regard to the election of a minister, and to endeavour to bring them to an agreement. With his brethren in the committee he did his best for that end ; but the effect was unsuccessful. On 16th October 1657 he was at Dunbar, and was associated with the Presbytery in the ordination of Mr Richard Waddell as colleague to Mr Andrew Stevenson, minister of that parish. At an important Presbyterial visitation of Dunbar Church, on 28th July 1658, Mr Provane was present ; and also at a meeting of the Presbytery of Dunbar, on 17th September of the same year. He was present also at Stenton, at the ordination of Mr John Pollok as minister there, on 25th September 1661. In the succeeding year, when the Presbyterian system was overturned, and Episcopacy established, Mr Provane, like the majority of his brethren in the county, dishonoured his former profession by meanly conforming to the alien system ; and on 5th December 1662, underwent the process of collation by the Bishop. He did not long survive that occurrence, for he died in the beginning of 1663, at the age of 44, in the tenth year of his ministry,

During the Episcopal ascendancy, there was only one minister in Morham, viz., Andrew Melvin, who received collation to the charge on 29th October 1663, and began his ministry in the beginning of the following year, and died in February, 1689.

For four years after the Revolution the parish was without

a minister. The first after that memorable event was William Russell of Slipperfield, in the parish of West Linton, in Peeblesshire, who had been ordained on 23rd September 1692, as minister of Culter, one of the most delightful rural parishes in Lanarkshire, extending from the fertile banks of the Clyde far into the recesses of the southern Highlands. He was translated to Morham on 3d May 1693. He was of an old Covenanting family, some of the members of which had suffered persecution for their principles. His father, William Russell of Slipperfield, had been fined in the sum of £600 by Middleton's infamous Parliament of 1662, which imposed severe fines on all throughout Scotland who were known for their adherence to the Covenanted work of Reformation. On his estate a Covenanting meeting-house was erected during the persecution. The new minister of Morham was thoroughly imbued with the Covenanting spirit; and we can well imagine the delight of the parishioners at having such a man settled among them. But his connection with the parish was not of long continuance; for he was deposed on 28th December 1697 for refusing to obey the order of the Assembly to supply the north part of the kingdom, where there was a deficiency of Presbyterian ministers. On his application for restoration and promise of subjection, the sentence was removed by the Assembly on 28th January 1698; but his connection with Morham was not renewed. Being desirous to trace his subsequent history, we have found after some search, that he was settled as minister of Stobo, in Peeblesshire, on 29th April 1701, where he died on 13th March 1733.

On 20th April 1699, Thomas Findlay, who had been licensed in the end of the previous year by the Presbytery of Chirnside, was ordained minister of Morham. He was translated to Prestonkirk on 4th November 1702, where he died in 1732.

On Mr Findlay's removal, John Dalrymple, A.M., was ordained as minister on 27th April 1704. He demitted his charge on 25th January 1706. 'Being in poverty, and distempered both in body and mind, his mother applied to the

General Assembly, 21st April 1707, for assistance, who recommended him for charitable supply, which was responded to by various kirk-sessions.'

What was done with regard to his case within the bounds of the Dunbar Presbytery may be seen from the following extracts from the records of that Court :—

Dunbar, June 16, 1708.—The Presbytery taking the affaire of their charity to Mr John Dalrumple into their consideration, do appoint that each minister shall bring it with them the next Presbytery day, that so it may be transmitted to Mr Moncrief for his behoof, who is appointed by the Synod to receive it as soon as can be ; and so for a yearly maintenance to him which the Synod desired every Presbytery to consider of and send in their opinion thereanent to the Commission. This Presbytery are of opinion that the Commission should make application unto the exchequer for a yearly maintenance to him out of the bishop's rents ; but in case that shall be thought impracticable, then they are of opinion that the Synod of Lothian and Tweeddale should appoint that a sum of ten pound sterlin yearly shall be uplifted from the severall parishes within their bounds for a yearly maintenance to him, which sum is to be proportioned among the Presbytrys and parishes as they shall be thought able to bear it.

Dunbar, July 21, 1708.—All the brethren of the Presbytery brought in their charity for Mr Dalrumple, amounting in haile to twenty-nine pound twelve shillings Scots money, which was delivered to Mr Turnbull, and he appointed to take it in to Mr Moncrief for Mr Dalrumple's behove.

Dunbar, January 12, 1709.—Minutes of last Synod read, things relative to this Presb. taken notice of. That the Presbyterie see if they can prevail with any patrons within their bounds to grant a moiety of vacant stipends undisposed of to Mr John Dalrumple, late minister of Morham.

Mr Dalrumple died in Edinburgh, on 10th February 1716, at the age of 36.

The next minister, James Smith, was a man who rose to a position of distinguished eminence in the Church. He was licensed by the Presbytery of Dalkeith on 26th October 1703; and called to Morham on 29th August 1706. The usual steps were taken with regard to his settlement. In accordance with the prevalent custom at that time of giving notice to the Presbyteries, intimation was sent to the Presbytery of Dunbar; and at the meeting of that Court on 18th September 1706, as recorded in its minutes — 'There was a letter produced from ye Moderator of ye Presbry of Haddington concerning the intended ordination of Mr James Smith in the parish of Morham, which being read, Mr Thomas Findlay was appointed to signify to that Presbry that the brethren here had nothing to object against his ordination.' Mr Findlay, as instructed, gave notice to the Presbytery of Haddington to that effect. The ordination of Mr Smith took place on 24th September 1706. In the following year, he took part with the Presbytery of Dunbar, in connection with the settlement of Mr James Bannatyne as minister of the neighbouring parish of Whittinghame. As the two parishes are closely associated with each other, it may interest the inhabitants of both to give the particulars as follow:—

Dunbar, Maj 21, 1707.—Master Ja. Bannantyn gave a proof of his knowldg of the originall languages by exponing the Greek N. Test. ad aperturam libri and some pt of the 23 hebrew psalme, and sustained his theses de satisfactione Christi, answered catechicall questions extempore, and did soe well acquit himself in all, that the Presberty did appoyn his edict to be served at Whittingham upon Sabbath come eight dayes, and the R. Mr James Smith, Minister at Morum, being occasionally here present, did undertake to doe it, Mr Bannantyn being to preach at his kirk yt day.

Dunbar, Jun 12, 1707.—This day Mr Bannantyn's edict

being served at the kirk of Whittingham upon Jun 1, by Mr Ja. Smith, Minister at Morum was indorsed under his hand, and was here called, at the most patent door of this church, and no persones appearing to object, the Presb. appoynted this day 8 dayes to be his ordination at Whittingham, and Mr Robert Stark, Minister of Stenton, to preach the ordination sermon.

Mr Smith continued minister for fully five years. On 7th November 1711, he was translated to Cramond, to which he was inducted on 16th January 1712. He was Moderator of the General Assembly of 1723. He was translated on 3rd June 1730, to the New North Church, Edinburgh, and admitted there on the 23rd July. He had the high honour, in 1731, of being elected a second time Moderator of the General Assembly. He was appointed Professor of Divinity in the University of Edinburgh; and in consequence thereof, loosed from his charge on 27th April 1732. In the following year he was appointed Principal of the University; and re-admitted to his former charge as minister of the New North Parish, on 25th July. Having visited England for his health, he died at Coldstream on his return, on 14th August 1736, in the 56th year of his age. He was very popular as a preacher, and had great influence both in the Church and State. He was on intimate terms with many of the leading families of Scotland, from having been tutor, first in the family of Dalrymple of Cousland, and in that of the Hon. Lord Arniston. He published a sermon on the misery of ignorant and unconverted sinners; and another on the death of the Rev. James Craig, his former neighbour at Yester, and afterwards of Dunbar and Edinburgh.

On the translation of Mr Smith, Robert Kirk was presented to the charge, on 9th September 1712. Mr Kirk was a Highland bursar of the Presbyteries of Haddington and Dunbar, and had appeared at the meeting of Dunbar Presbytery on 4th June 1712, representing, 'That he was now licensed by the presbyterie of Hadintone to preach the Gospell, and that at the desire of the Synod of Ross he was appointed by the Assemblie to go to the

bounds of that Synod against Lambas next, and therefore craved that his boursars trialls, though not due till Martimas, might be advanced to him. The presbyterie did readily comply with his desire, and all the members were desired to bring with them their proportiones of his bursarie against the next presbyterie.'

Mr Kirk's presentation to Morham being in contravention of the purpose for which Highland bursaries were instituted, the Presbytery of Haddington refused to sustain it ; and called upon the Presbytery of Dunbar to support them in their opposition to it. In the proceedings of the latter court, we find the following minute :—

Dunbar, Septemb. 17, 1712.—The Commissioners from this Presbyterie who corresponded with those of Hadinton, further represented from them, that there being a Presentacione given to Mr Robert Kirk their and our Highland Bursar to be Minister at Morhame in their bounds, and that they were desired to crave this presbyteries concurrence with them to oppose the said Mr Kirk's settlement at Morhame as being contrair to the Acts of the Assemblie anent Bursars having the Irish language ; and to desire the Commissione to explaine their own Act att their last meeting pretended to be in Mr Kirk's favors ; the presbytrie considering the said representatione and desire of the presbytrie of Hadinton did instruct their brethren, members of the Commission accordinglie.

It being found to be contrary to the Acts of the General Assembly to settle Gaelic-speaking bursars in Lowland parishes, Mr Kirk's presentation was withdrawn.

On 13th April 1714, John Barclay, A.M., who had graduated at the University of Edinburgh on 27th April 1705, and been licensed by the Presbytery of Middlebie on 19th August 1713, was ordained to the charge. He continued in it for nearly thirty-nine years, until his death on 11th December 1752. The writer of the account of the parish, in the New Statistical

Account of Scotland, tells us that on the 13th October 1715, being the time of the Rebellion, the cash in the church box was committed to Mr Barclay's care. He adds that Mr Barclay was afterwards translated to Haddington; which is a mistake, as George Barclay, who was minister in Haddington, was a different man from John Barclay, minister of Morham, and was not settled in Haddington till 17th July 1766, 13½ years after the death of the minister of Morham.

On the death of Thomas Wood, Episcopal minister of Dunbar, in March 1718, who had been allowed to retain possession of the parish church till his death, the Presbytery of Dunbar applied to the Synod of Lothian and Tweeddale for assistance in supplying the vacancy. The Synod appointed the Presbytery of Haddington to grant supply, who 'appointed Mr John Berkley, minister at Morrum, to preach at Dunbar last Sabbath of May, and Mr William Hamilton at Bouton the first Sabbath of June.' On November 26, 1718, at the admission of the Rev. James Craig of Yester to be minister of Dunbar, 'John Berkley, minister at Morum,' is mentioned as being present and assisting on the occasion. There is a reference to him by Dr Alexander Carlyle in his autobiography. Carlyle, while a student, in the summer of 1744, having to visit the clergy of the Presbytery of Haddington, before being admitted to trials for license, after visiting the ministers of Haddington, says:—'I went early in the evening to Mr Barclay's at Moreham, a good, sensible man, but with not many words or topics of conversation, for he was a great mathematician; with the help of his wife and daughter, however, we made shift to spend the evening, and retired at an early hour. As it may be interesting to the people of Garvald to read Carlyle's remarks on their minister, whose wife was a daughter of Mr Barclay, we may quote the succeeding paragraph of his autobiography:—'I passed on next forenoon to Garvald, where his son-in-law, Mr Archibald Blair, brother of Mr Robert (minister of Athelstaneford), lived. He seemed as torpid as George Murray (minister of North Berwick), and not more

enlightened than Patrick Wilkie (one of the ministers of Haddington). He conversed none. As we walked out before dinner to see the views, which were not remarkable, I thought I might try to examine him, and put a question to him as we entered the churchyard, which he answered when we got to the far end of the glebe. His wife, however, made it well up. This, with other instances, convinced me that it would have been better if the wives had preached and the husbands spun.'

On 19th July 1753, James Purdie, A.M., minister of Guthrie, in Forfarshire, was inducted as minister of Morham. He died on 22nd May 1766, in the 64th year of his age, and 32nd of his ministry. He was a very popular preacher, and at Communion seasons especially, drew multitudes from all the surrounding parishes.

On the death of Mr Purdie, Patrick Carfrae, a member of a well-known East Lothian family, who had been licensed by the Presbytery of Haddington on 5th March 1765, was ordained to the charge on 20th November 1766. He continued to be minister of the parish till 25th August 1795, when he was translated to Dunbar, to which charge he was inducted on 16th September. In the same year, the University of St Andrews conferred upon him the degree of D.D. He remained minister of Dunbar till 4th October 1820, when he retired to Bowerhouses, where he died on 4th March 1822, in the 81st year of his age, and the 56th of his ministry. 'He preached from his manuscript, and as papers were not popular long ago among the country folk, he was called "Paper Pate o' Morham."' (Martine's 'Reminiscences of Haddington.') The late Mr Jaffray, minister of Dunbar, in his account of that parish in the 'New Statistical Account of Scotland,' says of him:—'He was perhaps the most eloquent and accomplished preacher of his day. It was well known that such was the opinion of a very competent judge, the late Lord Liverpool, who was a regular hearer in the church of Dunbar, when stationed here with his regiment. Doctor Carfrae possessed in a high degree all the requisites of an orator; and was one of the

brightest ornaments of the classic age which has gone by.' The last of his family, General Carfrae of Broomhouses, a distinguished officer of the East India Company's service, died in 1860.

Dr Carfrae's successor in Morham was John Steel, a native of Perthshire, who was ordained on 12th May 1796, and died in 1831, in the 72nd year of his age, and the 36th year of his ministry. Mr Martine, in his interesting 'Reminiscences of Haddington,'—a book which ought to be in the possession of every East Lothian family—gives us, in his chapter on Morham, a very graphic account of Mr Steel, in which he mentions that 'he was a man of no ordinary ability. He was a distinguished Latin and Greek scholar, and a practical literary man in almost every department. Although no orator, nor such an accomplished preacher as his predecessor, Dr Carfrae, yet his ministrations were said to be always practical and useful for the parish.' Having been schoolmaster of Dunbar at the time of his presentation to Morham, he always took a deep interest in the cause of education, and punctually attended the examinations of the schools within the bounds of the Presbytery.

Mr Steel's successor was James Forsyth, who had been ordained as assistant at Inveresk, on the 26th June 1829, and was inducted to Morham on 10th May 1832. He was translated in 1843 to the West Church, Aberdeen, to which he was admitted on 10th November. The following year the University of Glasgow conferred on him the degree of D.D. He was succeeded by Alexander Graham, who was settled in 1844, and died in 1866. Mr Graham was succeeded by Mr Tainsh in July 1867."

[Mr Tainsh, owing to deafness, resigned his charge in October 1888 and went to reside in Edinburgh. Over sixty candidates applied for the vacancy, which has just been filled by the appointment of the Rev. W. B. Murray, Eddleston, Peeblesshire. Mr Murray comes to the parish with very high recommendations. He is a true "son of the manse"—his grandfather having been minister of Mouswald, Dumfriesshire, and his father being minister of Eddleston. We trust his life in Morham will be one of profit and pleasure both to himself and his rural flock.—D. L.]

MORHAM KIRK-SESSION RECORDS.

These are now in the custody of Stair Agnew, Esq., Registrar-General, Edinburgh, and to his courtesy we are indebted for permission to make the following extracts therefrom. In the "Records" mention is made of "Old Session Minutes" which are now, we fear, irrecoverably lost. The earliest date of the "Records" is 22nd February 1712, from which time they appear to have been regularly and accurately kept, and contain in the earlier portion a particular notice of parish occurrences and transactions—births and marriages intermixed with accounts of the sessional income and expenditure—who preached on the Sabbath, or if there was no sermon—whether the minister preached or lectured—that the minister preached on alternate days with the minister of Garvald at Barro from August 30th to December 20th 1724, when the church was being rebuilt—Barro being then, as now, united with Garvald, although at that period possessing a separate place of worship. Before quoting from these, "quaint and curious volumes of forgotten lore," let us premise that a "Big Box" and a "Little Box" were long kept; the former to contain the larger sums, bonds, bills, &c., the property of the session; the latter to receive the collection and occasional contributions in course of the year. The current expenses were paid out of the "Little Box," and when the funds therein were insufficient a sum was drawn from the "Big Box." At the end of the financial year (26th November) a reckoning of

charge and discharge was formally made with the kirk-treasurer, when the money left in the "Little Box" was transferred to the "Big Box," and a note entered on the Session Records of the whole monies on hand. The following noteworthy items occur:—
"1712, September 29—James Knox and Isobel Black, both single persons, were proclaimed for the 1st time, both in this parish. The sd James consigned a Dollar. (They were again proclaimed at the *Church-door* on the two following Sundays, and were married *publicly* on the 23rd October by Mr Muir.) 1712, November 2—Patrick Knox and Agnes Buchanan, both single persons, &c., after an equally protracted ceremony were also married in like manner.—1715, October 13—This being the time of the Rebellion the cash in the box was committed to Mr Barclay's care.—1718, November 16—The sum of £13 8s, Scots, collected for support of the ministers of Lithuania.—1719, December 6—The sum of £8 9s 11d Scots, collected for our distressed Protestant brethren in Franconia in Germany.—1720, November 6—The sum of £8 10s, Scots, collected for building the church of Livingstone in Presbytery of Linlithgow.—1722, September 30—Given by the minister's order to an Episcopal minister, £1 10s, Scots. 1722, November 26—After prayers. Sederunt, minister and elders. This day John Reid, treasurer, cleared his accompts from November the 26th, 1721, to this instant, and the ballance upon the whole amounts to the sum of £2 16s 9d, which the sd John immediatly payd, and he having produced sufficient vouchers for his disbursements, the above accounts were and are hereby discharged. David Reid was chosen treasurer, and the key of the box delivered to him.—Charge, £339 1s 3d ; present balance, £2 16s 9d ; sum, the stock in hand, £341 18s. Closed with prayer. 1723, August 18—To an old distressed Episcopal minister, 12s.—December 15—To a Sandglass, 8s Scots.—1724, January 25—The Session, considering that their present large Mortcloath is become very old and bare, they resolve to purchase a new one, and therefore the minister is desired to write to Mr Peter McDugle, merchand, at Edinburgh, to provide us with a right velvet Mortcloath, with

silk fringes, well made, and with everything that's proper for it, and to send it out as soon as it is ready, with the charge, and the money upon the Receipt of the Mortcloath, shall be transmitted to the sd Mr McDugle.—February 24—Mr McDugle's accompt for Mortcloath amounted to £18 4s 3d str. money.—June 21—Collected for building a Church in New York, in America, for our brethren, £6 4s 3d Scots.—1735, August 3—The Session resolves to make a collection as soon as convenient for the redemption of William Dowell, a slave at Algiers.—1736, June 28—This day the Session, agreeable to a former resolution (no notice of such resolution could be found), are now designed to repair ye house lately possesst by John Turnbull, now deceast, and Sr. James Dalrymple of Hails, Barronet, his property. The sd Sr. James, having granted to ye Sess: during his pleasure, ye uses of ye sd house for a mansion house and school house for accomodateing ye schoolmaster and scholars, for Six Shillings Scots pr. annum, which the Sess: resolves to pay upon ye sd Sir James his demand. To ye schoolmaster for a school rent, £1 10s 0d. To men for winning stones to ye school and schoolhouse abovementioned, £4 10s 0d.—July 1—The Sess: having resolved to build a School and Schoolhouse, do resolve to build with lime whatever is necessary thereto.—December 20—The Sess: upon Sr. James Dalrymple's generous offer of a piece of ground, viz., the house lately possesst by John Turnbull, deceast, for building a house and schoolhouse for ye annual payment of six shillings Scots, pr year to ye sd Sir James, which ye Sess: cheerfully agrees to and obliges themselves to pay the same. This being represented in Session June 28th, 1736, by Mr Barclay, minr, the Sess: did in consequence of this grant from Sr. James Dalrymple, unanimously resolve to build the said school and schoolhouse as soon as possible, and at the same time did empower James Hogg, their clk, and present schoolmaster, to call for and receive from David Aitchison, present treasurer for answering all charges, till the building should be finished, at the charge of the Session, and taken off the Poors' money. This day James Hogg, session clk, laid the whole accts before the Session,

with their proper vouchers, which accts, with their vouchers, the Session laid up into the Big Box belonging to the Sess., amongst their Retenta where they are all to be found amounting to £216 14s 11d Scots. Considering that the churchyard dykes are in very bad repair they are resolved to make application to ye tenants in the parish, and all others concerned who bury their dead in this churchyard, that they would contribute what they think proper for repairing and finishing ye sd dykes.—1742, February 26—The minister represented that he had acquainted the Heritors of the vacancy of our school by the demission of James Hogg, our late schoolmaster, &c., and that Sr James Dalrymple of Hails, Barronet, Sr Francis Kinloch of Gilmerton, Barronet, in name of Francis Chartors, Esq. of Aiemsfield, and Mr Crocket, in name of his son, laird of Beenstoun, had all agreed upon William M'Gall, a private teacher in Nungate of Haddington, for schoolmaster, and authorised Mr Barclay to receive and install him in the said office with all convenient speed. 1742, August 1—To Mr Bruce, dissenting minister in Newcastle, for defraying the charge of building a meeting house, £3.—1746, April 21—Building and quarring stones for east dyke of churchyard, Mr Barclay gives in acct, 2 roods at £5 Scots per rood, £10.—1753, July 29— . . . and besides there was in the Big Box one bag of bad happnies and also three of Bodles and Dysts."

In "Notes on Morham," No. 4, published in 1882, copious extracts were given from the oldest records we know of belonging to the parish. These (which we have republished above) commenced in February 1712, and brought us down to July 1753. Another goodly-sized volume of these records, beginning 16th August 1805, and bringing us down to 1849, has just been recovered by me, and is in a tolerably good state of preservation. Although bearing the title of "Records of Morham Kirk-Session," both on the first and last fly-leaves, the latter half of the volume is filled with minutes of meetings of heritors. Both portions have been regularly and accurately kept, and are quite apart from each other.

It is well Martine in his "Reminiscences" has given a pretty voluminous and laudatory account of the Rev. Mr Steel, otherwise the frequency with which the eye meets the ominous words, "No Sermon," on almost every page during his incumbency might have led us to believe that that gentleman had performed his duties on the Sabbath—however well he redd his "gaw-furs" during the week—in a very perfunctory manner. No explanation is vouchsafed for the want of "ordinances" till we arrive at Mr Forsyth's time, when a reason is occasionally assigned thus:—"No sermon. Mr Forsyth attending the General Assembly," or, "Mr Forsyth at Aberlady." Whether in those days the rev. the Presbytery of Haddington made no adequate provision for supplying the pulpit of a brother during his temporary absence, or whether probationers at that period were so run after that it was difficult to entice them to a rural retreat—or whether the limited stipend attaching to Morham was not sufficient to bear the too frequently recurring charge of one guinea—we cannot now very readily ascertain, and shall at present content ourselves with giving an instance of the almost monotonous manner in which the intimation is chronicled. In 1811, under June 9th, no sermon; August 18th, no sermon; December 8th, no sermon. In the winter season a very stormy day easily accounted for the oft-repeated fact. But in Mr Graham's time things began to mend, and we read under date 25th February, 1844, "Storm, prayers in the manse." Tradition has it that the worthy man, Mr Graham, used frequently to ask his small congregations to the manse kitchen, and after service regale them with a plate of hot broth, but never having seen any mention of this gentleman's liberality in that way stated in the records we cannot vouch for it. We can, however, vouch for it that the last incumbent, Mr Tainsh, has most faithfully kept his pulpit almost without a break during these twenty-one years by-past.

The first entry in the Records is as follows:—1805, August 16.—This day the Session having settled accounts of charge and

discharge with the Rev. Mr Steele, their treasurer, find a balance in his hands of four pounds and sevenpence ster. December 1.—No sermon ; 5th—This being a thanksgiving day on account of the late victory over our enemies at sea ; the collection at the door, which is three pounds ster., is to be given for the relief of the widows and orphans of those that suffered in the engagement.

1806, January 5th.—No sermon ; February 16th, no sermon ; 17th, Fast-Day appointed by the King. March 27th—To a new Session book, 6s 6d. December 14th—Received of Miss Dalrymple of Hailes, three pounds, being one year's interest on sixty pounds sterling to the 4th May last. The accounts for these two years are summarised in a corner of p. 5.

The Mortcloths—now done away with—were a source of income to the Session, 7s 6d being charged for the large one and 2s 6d for the smaller ; occasionally the use of either was given gratis, and when required for any of the “big folk” £1 was realised, as in the case of John Sommervail, Esq. of Morham Westmains, as Morhom Muir was then called.

The Sacrament in those days was generally held on the first Sabbath of August, although it is also mentioned as happening in June and July. During the earlier years of the last incumbency it was held on the first Sunday of July, but was changed some years ago to the third Sunday, as the East Lothian Agricultural Show generally happens on the first Saturday. In former times “the Sacrament” was a great occasion—Thursday was held as a Fast-day, Saturday as a Preparation Day, Sabbath “the Sacrament,” and Monday, Thanksgiving Day. The collections on these days were always much larger than on ordinary occasions, as much as 11s 6d being collected, whereas at other times the average was from 5½ to 9d. For extra work on these occasions the precentor was allowed 5s, and the bellman 3s.

1807.—This day having settled accounts, &c. There seems

to have been no definite period fixed for auditing the accounts, as that business was transacted in almost every month of the year, but the spring months came in for the largest share. July 19th—Received of Mr Davidson, Clerk of Lieutenancy, ten pounds ster., being the penalty levied from this parish and paid in to him, August 14th, 1805, for the deficiency of one-half man furnishable by this parish for the Militia, which sum, by the advice and consent of the Heritors, is to be applied to the support of the poor in lieu of assessment.

1809, February 9th.—This being a general Fast appointed by the King, but the day being so excessively stormy that none of the hearers could venture out to church, consequently there was "no sermon."

1810, April 22nd.—This day a public collection was made at the church door for the behoof of the Scottish Bible Society, the sum collected is £1 16s sterling. The first notice of an assessment being levied for the poor occurs on the 23rd October this year.

1812, February 6th.—General Fast.

1813, March 11th.—This being a general Fast-day the collection, which is 12s 8d, is to be given for the purpose of erecting a house at Edinburgh for the reception of the insane. (Here we have a commencement of the numerous houses now known as "Asylums.")

1814, January 14th,—National Thanksgiving. July 7th—National Thanksgiving.

1815, July 30th.—This day there was also collected at the church door for the widows and orphans of the gallant soldiers who fell at Waterloo, the sum of £2 16s ster.

1816, January 18th.—A general Thanksgiving Day.

1826, December 2nd.—Mortcloth for John Sommervail, Esq., £1.

1828, December 24th.—Alex. Ross first appears as an elder at this date, and the audit of the accounts is henceforth signed by John Steele, modr., Alex. Ross, elder, and Thomas Henderson, elder and session-clerk. Previous to Mr Ross' name appearing, Mr Henderson only signed as S. Clerk. Mr Ross left the Established Church at the Disruption of 1843 and joined the Free at Gifford, of which he was a member till his death in 1857.

1831, September 11th.—No sermon, Mr Steele unwell. Do. 17th.—Mr Steele our worthy pastor died. From the death of Mr Steele to the appointment of Mr Forsyth, about eight months, the ministers of Athelstaneford, Gifford, Garvald (assistant), Haddington, Aberlady, and Gladsmuir, preached in turn, and it is interesting to note the popularity of each as indicated by the collections. When the assistant at Garvald preached the collection was only 5½d, whereas when Mr Forsyth preached on the 15th April 1832 it rose to 2s 0½d. April 19th.—Call to Mr Forsyth. May 10th.—Admission of Mr Forsyth, 8s 4d.

1835.—Money in British Linen Company Bank, Haddington, October 30th, amounts to £48 ster. This is the first banking transaction recorded in the volume. Previous to this all monies were kept in a "big" and a "little" box along with documents of various kinds, but these are now lost.

1841.—Accounts last audited by minister and elders as at date May 5th.

1842, April 16th.—The heritors having examined, &c.

(Signed) JAS. AITCHISON.

1849.—Last entry (carried to another book still in use by the Parochial Board.)

Between the last entry in the records and the minutes of heritors' meetings there are two clean leaves meant as a division. Then follows "Extract report of the Committee of Presbytery on the petition of the Schoolmasters of the Presbytery of Haddington (Haddington excepted) of date May 8th, 1810," from which the following particulars are taken:—Out of fourteen parishes the fees of ten are 2s a quarter for reading English; in three parishes they are 1s 6d; and in one, 1s 3d. In three parishes the fees for writing are 3s; in ten, 2s 6d; in one, 1s 3d. For arithmetic, one charges, 4s 6d; one, 4s; one, 3s 6d; ten, 3s, and one 2s 6d. Latin was taught in nine schools within the bounds of the Presbytery. For Latin and Greek the charge ranged from 4s to 15s 6d. In one parish it was as low as 2s 6d. The Presbytery recommended a general scheme as follows:—English, 2s 6d; writing, 3s 6d; arithmetic, 4s. Another clean page follows, on the opposite side of which appear the valued rents of the parish from the county books of Haddington as extracted by Mr Alex. Fraser, Sheriff-clerk, August 22nd, 1804:—The Earl of Wemyss, £959 10s; Miss Dalrymple of Hailes, £438 13s 2d; Mr Pitullo in right of Mr Dunlop, £216 6s 5d—Total Scots money, £1614 19s 7d. The proportions of public burdens, or state of the valued rents of Morham (West) Mains, £216 6s 5d, is as follows:—John Sommervail, Esq., of Moreham, 5-10ths or $\frac{1}{2}$; John Tweedie, Esq., of Moreham Bank, 2-10ths or 1-5th; John Gloag, Esq., of Beechhill, 1-10th; Mr Pitullo, now Mr M'Kenzie of Rentonhall, 2-10ths or 1-5th, and is dated Moreham 1810, at which period the minutes begin. The first meeting held was on 8th October 1810, when there were present, Mr John Carr for Miss Dalrymple of Hailes; John Sommervail, Esq., of Moreham; John Gloag, Esq., of Beechhill; John Tweedie, Esq., of Moreham Bank, and the Rev. Mr John Steele, minr.

The meeting made choice of the said John Sommervail, Esq., with power to him to sign the minutes. At this meeting the fees were also fixed at 2s 6d for English, 3s 6d for writing, and 4s 6d for arithmetic per quarter, and have since continued at that rate. £30 sterling was also voted in lieu of a militiaman.

1813, February 4th.—The Heritors agreed to assess for £14 14s as bounty of two guineas to each volunteer of the local Militia—seven men being the proportion to be raised in this parish.

1814, May 2nd.—Agreed to raise the schoolhouse and to “cover it with blue slates.” September 3rd.—Two hundred pounds sterling expended on manse. Mr Thomas Henderson acted as collector at five per cent. for his trouble, and Mr Walker of Tanderlane as treasurer. Repairs were also ordered on the church and offices amounting to £42 sterling. A pigeon-house on the top of the manse was ordered to be removed as it formed a “nuisance.”

1826, April 20th.—Report by Mr John Swinton, Haddington, regarding state of the manse. May 12th.—A second report by Messrs Swinton and Dickson. July 4th.—Report by James Gillespie Graham, Esq., architect in Edinburgh, on the state of the manse to the rev. the Presbytery of Haddington. These reports are given in full, and the Heritors present at the meeting of date July 4th resolved to build a new manse at a cost of £800. Mr Wright, architect, Edinburgh, for Messrs Tweedie, Sommervail, and M'Kenzie protested against such a resolution. Mr Sommervail died in December 1826, and Mr Tweedie henceforward acted for himself and Mr Sommervail's trustees. Plans and specifications for the new manse were prepared by Mr Gillespie Graham, and the rubble for the manse was to be taken from the Chesters Quarry; the inside stair from Hailes Quarry, while the stone for the hewn work was to come from Jerusalem Quarry. The work was to be completed by 15th October, under a penalty of £5 for every week or part of a week, and was to be paid for by instalments of £200. All these reports are duly signed and attested.

1827, October 18th.—Robert Wright, Esq., architect, Edinburgh, reported that everything had been finished “in a way creditable to the contractors” (Messrs Swinton & Dickson,

Haddington) and a petition was given into the Presbytery to declare it a free manse accordingly. For extras a sum of £51 4s was required, which was ordered to be paid "along with the last moiety of the contract."

1829, April 11th.—The schoolmaster's salary was raised to £34 4s 4½d or the price of two chalders of oatmeal. (This year Mr Steele acted for himself and Miss Dalrymple.)

1831, April 6th.—Agreed to lengthen the school 7 ft., to raise the walls 5 ft., floor 1 ft., to put in new windows in front 5 ft. by 3 ft., and a door, the old windows to be placed in the back. (The original school must have been a very diminutive one. We have heard old men remark that "the maister" could not stand erect in it with his hat on.) A coalhouse 8 ft. by 6 ft. was also ordered to be built, and Mr James Ainslie, of Moreham Mains, agreed to give 3 ft. off his land to widen the road at school for which the heritors bound themselves to rebuild the wall that was taken down. Mr James Ainslie never afterwards appears, but his mandatory, Mr Robert Ainslie of Redcoal, regularly acted for him.

1832, August 16th.—Manse painted by Messrs Deans and Neilson, and water brought from well near schoolhouse to manse in clay pipes (drain tiles) as the well at the side of the burn was often rendered useless by floods.

1834, July 13th.—Churchyard walls and gig shed ordered to be repaired at a cost of £25 sterling.

1838, September 6th.—Mr Henderson the schoolmaster had been translated to Haddington Parish School, and the vacancy was advertised in the *Edinburgh Evening Courant* at a cost of 4s 11½d. Applications were sent in by teachers from Gorebridge, Auchterarder, Prestonkirk, Edinburgh, Cramond, Cranshaws, Markinch, Rosewell and Lasswade. The Rosewell teacher, Mr John Turnbull, was appointed unanimously, and held office for

six years, when he was translated to Whitsome in Berwickshire.

1842, May 7th.—The precentor's salary was raised from £3 to £4, and again in November 1844 to £5. (It has long been £7.)

1844, January 18th.—Mr Graham ordained. February 25th.—Storm, prayers in the manse. September 18th.—Mr Thomas Russell appointed schoolmaster. (Mr Russell held office till 1867. The minutes are brought down to 1861, and are transferred to the book now in use.)

In Martine's "Reminiscences" it is stated—"John Sommervail, Esq., was long a partner of William Younger & Co., brewers, Edinburgh." We believe he was married to a grand-aunt of W. J. Younger, Esq., now residing at Gilmerton House, Drem. Chambers in his "History of Peeblesshire" has, in connection with West Linton, the following, among other things connected with the village:—"And a school or academy, founded in virtue of a bequest by the late Mr John Sommervail, a native of the place." There is also the following foot-note:—John Sommervail of Moreham, died in December 1826, bequeathing money for the above purpose. After some delay and litigation the sum of about £1500 was secured, and an academy, erected according to the wishes of the testator, was opened in 1852. The endowment affords a salary of £44 annually to a teacher, who has besides a free house and the school fees, which are on a very moderate scale. The institution is not denominational, but the trustees in terms of the bequest, are appointed by the United Presbyterian Presbytery of Edinburgh." "The report of the school," says a respected former member of that body, "and the appointment of a committee regarding it came up every year before the Presbytery. I believe the Presbytery has now given it over to the School Board."

NOTES ON MORHAM.

These "Notes" began to run their course in the *Haddingtonshire Advertiser* on the 6th January 1882 :—

The name of this small rural parish, like most others in East Lothian, is derived from the Saxon, and signifies the village on or near the moor. It is variously spelt Moram, Morham, Moreham, Morhame, and Morehame ; but the oldest, commonest, and most correct spelling is Morham. Tradition has it that the village of Morham stood in what is now known as the "School Park," on the farm of Morham Mains (where Morham Vale now stands), and was mostly inhabited by weavers. A little westwards from this is the farm of West Morham, still known as Morham Muir. In former times a park now included in West Morham, was cultivated by the then minister, Mr Steele, and is still called the "Minister's Park." It runs alongside the road leading to Haddington. That a village did at one time exist there is little reason to doubt, for in Chalmers' *Caledonia Ecclesia de Morham* is rated in the *Taxatio* (1146) at 20 merks. whereas Garvald and Ormiston are rated at 12, and Stenton and Athelstaneford at 10 each. The census return made by Dr Webster in 1755 also tends to substantiate the fact, for the population at that date is given as 345. Towards the close of the eighteenth century the village seems to have disappeared, for the population in 1791 was only 190—

notably the lowest that has ever been. At present the real population is 199, for although in the census returns (1881) it is given as 210, eleven of these were strangers temporarily resident. In 1861 the population was 281 ; in 1871, 204—thus showing, as in most other rural parishes throughout Scotland, a very marked decrease. This may partly be accounted for by the greater influx of country-folks to towns, where a wider field is opened up for them, and better-paid employment is obtained. Another thing which materially affects rural populations is the fact that when old buildings are allowed to become ruinous and uninhabitable, they are not rebuilt ; but their stances or sites are thrown into the neighbouring farms. In this way, within the last quarter of a century, three places have totally disappeared, and their very names will in time be forgotten. These were Cantyhall, on Standingstone farm, and Crossgatehall, once a famous “public,” and Bogside, on Mainshill. On the north side of the church, in former times, there was also a small farm steading, known as Kirkhall, but it has long ceased to exist, and now forms part of Morham Mains. This tendency to throw small farms into one has also the effect of lessening the population.

At what time Morham first appears on the page of history we have not the means of determining with any degree of accuracy ; but as early as the 12th century mention is made of the family of Malherb as being lords of the manor. As was customary at that period, the name of the family was absorbed in the name of the estate, and thus Sir Thomas de Morham—the last heir male—took the place of Sir Thomas Malherb. In him the title became extinct. His daughter, and heiress, Euphemia, married Sir John de Gifford of Yester, and transferred to him the manor of Morham, along with other estates, from whom it passed, by another female transmission, to the Hays of Locherwart, the ancestors of the Marquis of Tweeddale—to whom she also brought the barony of Yester, and the family quartered the arms of Gifford with their own.

SIR HERBERT DE MORHAM.

The family of Malherb is noticed by Mr Whitfield in his "Ecclesiastical History," but subsequent researches in the Register House, Edinburgh, have enabled him to supply the following additional particulars:—"Every one who has surveyed the site of the Castle of Morham, now levelled with the ground, and viewed its position in relation to the surrounding district, must be convinced of the strength of its situation and its suitability as a place of defence. Its lords in former times swayed great power, and acted a prominent part in the military history of the county. Taking the name of 'de Morham' from their territorial possessions, they were a flourishing family from the time of Alexander I., who began his reign in 1107. Six and a half centuries ago, about the middle of the 13th century, a grant of land in the town of Bara was given by Gilbert of Bara to the monastery in the Isle of May, and this land was bestowed by John, prior of the monastery, on Ralph, chaplain of Crail. Among the witnesses to the charter occurs the name of 'John of Morham.' William, rector of Morham in the time of Robert Bruce, was a man of high position and influence in the land. He was chamberlain to the Bishop of St Andrews for the lands to the south of the Forth. In 1328, during the vacancy to the See of St Andrews, the 'account of William, rector of Morham, chamberlain to the south of the Forth,' for the term of Whitsunday 1328, was rendered at Scone on the 25th of June. In the Exchequer Rolls of the Kingdom there is the following entry with regard to this transaction:—'idem omerat se de **XLIX** lb **XII**s et jd **receptis de firmis omnium terrarum episcopatus Sancti Andreæ infra balliam computantis, contingentibus de termino Pentecostus proximo ante hoc compotum Summa potet.'**

We find also that Robert Pringill was rector of Morham from 1527 to 1534.

A few particulars regarding Sir Herbert de Morham have also been gathered from sources not easily accessible, and we

trust they will prove interesting. He was the son of Sir Thomas. The first notice we find of him is in that year so disastrous to Scotland—1296—when the battle of Dunbar was fought. He was one of the Scottish chiefs who took the field on that memorable occasion, and was among the prisoners who were taken in Dunbar Castle after the battle. He was committed to Rockingham Castle on May 16th, 1296. He continued in custody for more than a year there. Among the Miscellaneous Rolls in the Tower of London, there is a writ to the Constable of Nottingham of date 16th July 1297, 'for monies paid to Herbert de Morham from 29th May 1296 till Easter last,' and a warrant of date 25th July 1297 to Thomas de Hauville, late Constable of Rockingham Castle, and seneschale of the King's forest between the bridges of Oxford and Stanford, 'for monies paid to Herbert de Morham, Scottish prisoner in the Castle, from Monday, the Morrow of Easter, till St James' Day next thereafter.' On 30th July 1297 he was released from prison on condition of taking military service with Edward I. in his Flemish war. In a memorandum paper in the English archives there is the following record of his release:—'On 25th July, in his 25th year, the King, of his special grace, freed Herbert de Morham from prison on the mainprise of John Comyn of Badenagh, senior, and David de Graham.' On his return from the wars in Flanders there occurred what may be called a romantic incident in his career. He attempted to carry out a matrimonial project after the Oriental fashion by seizing with the strong hand the lady on whom he had set his affections. The lady, so far as can be learned from the account of the adventure, did not reciprocate his feelings, and legal proceedings took place.

During this time he seems to have continued in the service of Edward, and to have been stationed at Edinburgh Castle; for in a return to the King of the number of men-at-arms, chargers, hackneys, officers, crossbowmen, archers, and grooms in Edinburgh Castle, in his service, on 28th February 1299—1300, Sir Herbert de Morham is entered as having 2 esquires, 3 chargers,

4 hackneys, and 7 grooms. But on the rising of the Scots against their English oppressors he cast in his lot with his countrymen, and by his military skill and undaunted courage was one of the principal means of securing the independence of Scotland. He commanded the Scottish forces that beleagured Stirling Castle about the close of 1299, when the governor, John Sampson, was compelled to surrender. So great was his prowess on the field of battle that his name became a terror to the English, and he was excepted from the amnesty with Sir John Comyn in March 1303-4. In a communication from Edward to the Sheriff of Lanark, dated March 5th, 1303-4, he stated that 'among the conditions of the late agreement between the convoys of Sir John Comyn, of Badenagh, all prisoners were to be released except Sir Herbert de Morham, and his father's ransoms already paid kept, and the balance discharged.' In a letter to the Sheriff of Perth, on March 19th, similar terms were employed.

For his patriotism and valour Sir Herbert was executed in England at the time when Wallace was barbarously put to death (August 1305.) His name stands next to that of Wallace in the roll of Scottish heroes of that time, and deserves to be honoured throughout the county with which he was connected. The parish of Morham may well be proud of having a man so distinguished as a hero and a patriot, and described by Matthew of Westminster as 'vir cunctis Scotis formosior et statura eminentior.'

Prior to, and during the devastating wars which culminated in the independence of Scotland, many gay and imposing cavalades, including the great and powerful old Earls of Angus, Fife, and Strathearn, the de Berkeleys, de Valoins, Malherbes (lords of the manor of Morham), and others accompanied their royal masters in a "Progress" through the country. But it is

So long since these brave warriors crossed
The broad and turbid river,
Where every trace alike is lost,
Of man and beast for ever,

that they are little more than myths to the modern genealogist, and have not even left their high-sounding names in the country they once ruled. Nevertheless they are

“ Voices of the past,
Links of a broken chain ;
Wings that can bear us back to times
Which cannot come again ;
Yet God forbid that we should lose
The echoes that remain.”

The castle, or fortalice, stood on a tongue of land overlooking the Glen, in what is still known as Castleshot Field, on Mainshill—the same in which are situated the new school and schoolhouse—and a nicely-carved stone, built in near the west door of the church, is supposed to be the only relic of it. The old manor included all the parish lying west from the church, but was subsequently sold, and became the property of Sir David Dalrymple, Queen Anne’s advocate, who also bought the estate of Hailes.

THE DALRYMPLES.

The Dalrymples are an old family in Ayrshire, where they attained local distinctions as land proprietors in the fifteenth century. The first of them, however, of any note was James Dalrymple of Stair, who was a Covenanting captain in the reign of Charles I., and at the termination of his military career was appointed Professor of Logic in the University of Glasgow. The rule at the time was that if any professor, who was a bachelor, married, he had to vacate his chair, but was eligible for re-election. Professor Dalrymple submitted to this arrangement. He married and was re-appointed. The lady whom he chose as his wife was Margaret, eldest daughter and heiress of James Ross of Balneil, in Wigtonshire, who brought him an estate of five hundred pounds sterling of yearly rent—a large sum in those days—besides the old mansion of Carscreugh, near Glenluce. This may be called the first step in the family towards high rank. Margaret Ross—the

prototype of Sir Walter Scott's Lady Ashton in the "Bride of Lammermoor"—was a politic and high-minded woman, and possessed the ability as well as the will to push her family upwards in the social scale. Dr William Chambers, in "Stories of old Families," remarks:—"Possibly at the suggestion of his ambitious wife, but doubtless influenced by his own tastes, Dalrymple resigned his professorship, came to Edinburgh, and entered at the Scottish Bar. It was a hazardous step. The times were out of joint. Dalrymple, however, had a certain suppleness of character which enabled him to weather the storm. At the request of General Monk, Cromwell raised him to be a Judge in the Court of Session, and taking his seat on the bench, he assumed the senatorial title of Lord Stair. His creation by Charles II. as a baronet of Nova Scotia was another step in advance. He was like to have been worsted by being obliged to take the declaration against Presbytery. But this he got the better of by a dexterous manœuvre. He took the declaration, giving, at the same time, explanations in writing to save his conscientious scruples. The explanations were returned to him as not admissible, but he submitted to the rebuff and kept his seat as a Judge—an incident singularly characteristic of the shuffling policy of the period."

The interest attaching to Sir James Dalrymple, Lord Stair, is much deepened by the domestic tragedy of which the great novelist (Scott) has made such good use. The true history of this romantic affair is fairly stated in the well-digested work of Mr Murray-Grahame. The Dalrymples sold all their portion of the manor of Morham except Morham Mains to John Dunlop, Esq., husband of Mrs Dunlop, the friend and correspondent of Burns, and he afterwards disposed of it to Mr Pitullo, who divided the estate as at present, viz. :—Rentonhall, West Morham, or Morham Muir, Beechhill, Morham Bank, and Morham Mains, most of which have changed hands a number of times, but none so frequently as Beechhill, which, during the present century, has had no fewer than ten proprietors. In 1830, the Dalrymples—a junior branch of the noble family of Stair—

finally denuded themselves of the remainder of the old manor of Morham, except the Church patronage (now a thing of the past), by disposing of Morham Mains to James Ainslie, Esq. of Redcoal, uncle of the late Robert Ainslie, Esq. of Elvingstone, whose daughter Margaret still holds it in possession, along with Morham Bank.

THE EARLS OF BOTHWELL.

The lands lying east of the church at one time formed part of the extensive estates of the Hepburns of Hailes, retainers of the powerful Earls of Dunbar, subsequently Barons or Lords of Hailes, and finally Earls of Bothwell, more than one of whom has played a prominent, but by no means enviable, part in our country's annals. The following extract mentions Mainshill as belonging to James, Earl of Bothwell, third husband of the unfortunate Mary Queen of Scots, who ended his infamous career as

“A fugitive among his own,
Disguised, deserted, desolate—
A weed upon the torrent thrown—
A Cain among the sons of men—
A pirate on the ocean—then
A Scandinavian captive, fettered
To die amid the dungeon's gloom !”—

“1559, October.—The Earl of Bothwell attacked Cockburn of Ormiston, who had received 4000 crowns (of the Sun = £1000 stg., *Ridpath*) from Sir Ralph Sadler for the use of the congregation, and, wounding him, carried off the money. Sadler mentions that Arran and Moray immediately went off with 200 horsemen and 100 footmen and two pieces of artillery to Bothwell's house, in Haddington, where he occasionally resided, but were a quarter of an hour too late. Having got notice that the troops were entering the West Port in pursuit of him, Bothwell fled down the Gowt Close to the Tyne, and, keeping along the bed of the river, stole into the house of Cockburn of Sandybed by a back door, and, changing clothes with the turnspit, performed her

duty for some days till he found an opportunity to escape. In return for this timeous shelter, Bothwell gave Cockburn and his heirs a perpetual ground-annual of four bolls of wheat, four bolls of barley, and four bolls of oats out of his lands of Mainhill, in the county of Haddington, parish of Morham." This ground-annual, says Sir G. Buchan-Hepburn of Smeaton, continued to be paid to the heirs of Cockburn till about 1760, when George Cockburn of Sandybed, who succeeded to the estate of Gleneagles, in Perthshire, and took the name of Haldane, sold it and his property of Sandybed to John Buchan, Esq., of Letham, who soon after sold and discharged this ground-annual to Francis, Earl of Wemyss, then proprietor of Mainhill.

James, Earl of Bothwell, left no children, but was survived by a sister who married John Stuart (natural son of James V.), Commendator of Coldingham. He died 1563, leaving a son by her, Francis Stuart. She afterwards married John Sinclair, heir-apparent of Caithness, by whom she also had issue. Francis was born about 1562, and was probably educated abroad, having returned to Scotland in 1582, being then in his twentieth year. In 1581 he was created by King James (who considered him as his *cousin*, though by an illegitimate line) Earl of Bothwell, Lord Hailes and Crichton, to whom was given, along with his uncle's other forfeited estates, the lands of Oldhamstocks, Morham, &c. He was also made Great Admiral of Scotland, Sheriff of Edinburgh, of the Constabulary of Haddington and of Berwick, and Bailie of Lauderdale.—Miller, "Lamp of Lothian." In order to carry out his nefarious design of murdering Lord Darnley, James, Earl of Bothwell, employed Mr Archibald Douglas of Morham (brother to the Earl of Morton, at that time laird of Whittingham)—the same Mr Archibald having taken an active part in the murder of Rizzio—to persuade Earl of Morton to the murder; but he insisted on a warrant from Queen Mary, which was never given. According to the "Harleian MSS." and "Crawford Memoirs," the said Archibald Douglas acknowledged to the Earl of Morton that he was actually concerned in the murder of

Darnley. Morton himself acknowledged, to the two clergymen who attended him on the scaffold (Mr John Durie and Mr Walter Balquannel, now written Ballingal), that he was informed again and again of Bothwell's attempt to murder the King, yet he durst not reveal it. The spot selected by the conspirators for arranging the details of the horrid tragedy, and where they imagined they could meet in safety, was the secluded fortalice of Whittingham. But as

“ Blood will have blood ;
Stones have been known to move and trees to speak ;
Augurs and understood relations have
By maggot pies, and choughs and rooks, brought forth
The secret’st man of blood ;”

even the darkest and closest recess of the most secret chamber of the castle was considered to afford but an imperfect secrecy to the plotters of the treason ; and a yew tree is pointed out which was considered a fitter scene for the contrivance of their plot, under whose gloomy branches they held their meetings, and with horrid obligations bound themselves to the unhallowed deed. This solitary tree still stands in the south-east angle of the outer court-yard, and is of great size and magnificence, deriving a weird interest from its connection with the tragical event. A part of the ruins of the fortalice still remains which, with the external walls, indicates its original extent and impregnable strength.

James Grant in his “ Memorials of the Castle of Edinburgh ” gives this version of the story :—“ On the murder of Darnley and the seizure of Mary by Bothwell it was to the Castle of Edinburgh she was brought prisoner from Dunbar, surrounded by a thousand spearmen of the house of Hepburn ; and they entered the castle port under a salute of cannon from the ramparts. Bothwell had some time before been appointed governor, and had garrisoned the fortress with his followers and dependants, who were commanded by a creature of his own, the Lieutenant-Governor Sir James Balfour of Pittendriech—a vacillating and worthless profligate, though eminent as a lawyer and scholar of

divinity. He was the deviser of the Bond for Darnley's murder, which had been, with unique legal solemnity, drawn up in the Castle of Craigmillar, and there signed by many nobles of the first rank, who pledged themselves to stand by Bothwell after its perpretration with limb and life in weal or woe ; but this Bond of Blood he afterwards destroyed. (Grant here quotes from Tytler). . . . Pittendriech, finding himself surrounded, committed to the flames the terrible Bond (which hitherto he had carefully preserved in a green velvet desk) and began to treat for a surrender."

Mr David Moyses, for many years an officer in the household of James VI., gives the following account of the apprehension of the Earl of Morton, in which Mr Archibald Douglas of Morham was implicated :—" Upon the last day of December, betwixt four and five o'clock at night, Captain James Stewart, son to the Lord Ochiltree, openly, in presence of His Majesty and Council, at the Council table at Holyrood House, challenged and accused James, Earl of Morton, of art and part in the horrible murder of His Majesty's father, affirming that Mr Archibald Douglas, *cousin* (should be *brother*) to the said Earl, was actually at the deed doing by command and direction of the said Earl. That same night the said Earl was charged to confine himself within his lodging in the Abbey of Holyrood House, under the pain of treason ; and upon Monday the second day of January he was removed and committed to ward within the Castle of Edinburgh, where it was ordained that no person should have access to, or intercourse with him, but the four persons he had to serve him. The said Mr Archibald Douglas, being sought for in his dwelling in Morham, in order to have him given in charge to keep ward : he, having notice of the matter, fled to England. Upon the 18th of January, Mr Randolph came Ambassador from the Queen's Majesty of England ; and the day after his coming had an audience of His Majesty, and presented his letters of credit. The Ambassador's demands were, *inter alia*, that Mr Archibald Douglas might have liberty to come to Scotland to be tried by

an Assize for the crime for which he was delated, without putting him to torture, &c." The answers to the Ambassador's petition were these :—" Touching the Earl of Morton, he cannot be put to a trial until such time as Mr Archibald Douglas's trial first proceed, by reason he was an actual committer of the murder, and sent for that purpose by the Earl of Morton." " As to the said Mr Archibald's trial without torture, it cannot consist with His Majesty's honour to enter into conditions with his own subject, especially in the form of the trial of one charged with so horrible a murder, which cannot be tried but by torture. The Earl of Morton was beheaded in Edinburgh, 2d June 1581. The instrument used was the " Maiden," which he himself introduced into Scotland from Halifax, in Yorkshire; and, " upon the next day one John Binning, servant to Mr Archibald Douglas (of Morham), declaring that he was present with his master at the murder of Darnley, was hanged and demeaned as a traitor." " Upon the 10th day of May 1586, the foresaid Mr Archibald Douglas was accused before the Justices in the Tolbooth of Edinburgh as one of the principal actors of the murder of His Majesty's father. He pleaded first a remission for art and part, foreknowledge and concealing thereof, and stood an assize for the rest, whereof he was acquitted. In that process there was great knavery and shift used; for that part of the Earl of Morton's deposition concerning him, wherein he confessed that Mr Archibald acknowledged to him, that he was actually at that deed doing, was concealed and abstracted. He handled the matter so as he made his own dittay—he chose his own assize—and so was absolved most shamefully and un honestly to the exclamation of the whole people. It was thought the filthiest iniquity that was heard of in Scotland—being done in His Majesty's minority by the means of the Master of Gray and Mr Randolph, ambassador, and by the slight and oversight of the Council, upon such suddenly, as very few but those in the plot knew of the matter." —*Moyses Mem.* : Edinburgh 1755.

Francis, Earl of Bothwell, nephew of the infamous James,

showed in his early years that daring and want of principle which characterised his uncle and grandfather, and joined the Lords Maxwell and Home in driving Arran, the King's favourite, from Court. For this act he was forgiven, and being received into the King's presence, James (VI.) showed his conciliatory address and weakness of policy. "What should have moved thee, Francis, to come in arms against me," said he, "Did I ever do you any wrong, or what cause had'st thou to offend? I wish thee a more quiet spirit, and that thou mayest learn to live as a subject, otherwise thou wilt fall into trouble."—*Spotiswood*. Yet along with Boyd and Home he was one of the Commissioners for a treaty with England, concluded at Berwick in July 1586; but in 1588 he began to display his ferocious character by slaying Sir William Stewart in an encounter at Blackfriars' Wynd.—*Birrel's Diary*. The barony of Morham was finally forfeited by this Earl Francis in 1593. The *Duellium* seems to have been greatly in vogue in those stirring times, for mention is made by Patrick Anderson in his "History of Scotland" (MS. Advocates' Library) of James Hepburn, evidently a retainer of the unprincipled Earls of Bothwell, in 1566-7 March 11—"There chanced a single combat betwixt James Hepburn of Moreham, and one Birnie, a skinner, in Edinburgh (at St Leonard's Craigs). They were both slain, and buried next morning. The occasion and quarrel was not thought to be great, nor yet necessary. Hepburn alleged and maintained that there were seven sacraments; Birnie would have but two, or else he would fight. The other was content with great protestations that he would defend his belief with the sword; and so with great earnestness they yoked, and thus the question was decided."

A CORRESPONDENT OF BURNS.

In 1788 there resided at Morham West Mains (now Morham Muir) a lady whose name is honoured by every leal-hearted Scotsman. This was Mrs Dunlop of Dunlop in Ayrshire. Gilbert Burns, in writing of this worthy lady, says—"Of all

the friendships which Robert acquired in Ayrshire and elsewhere, none seemed more agreeable to him than that of Mrs Dunlop of Dunlop, nor any which has been more uniformly and constantly exerted in behalf of him and his family, of which were it proper, I could give many instances. Robert was on the point of setting out for Edinburgh before Mrs Dunlop had heard of him. About the time of my brother's publishing in Kilmarnock she had been afflicted with a long and severe illness, which had reduced her mind to the most distressing state of depression. In this situation a copy of the printed poems was laid on her table by a friend ; and happening to open on 'The Cottar's Saturday Night,' she read it over with the greatest pleasure and surprise ; the poet's description of the simple cottar operating on her mind like the charm of a powerful exorcist, expelling the demon *ennui* and restoring her to her wonted inward harmony and satisfaction. Mrs Dunlop sent off a person express to Moss-giel, distant fifteen or sixteen miles, with a very obliging letter to my brother desiring him to send her half-a-dozen copies of his poems if he had them to spare, and begging he would do her the pleasure of calling at Dunlop House as soon as convenient. This was the beginning of a correspondence which ended only with his life. The last use he made of his pen was writing a short letter to this lady a few days before his death." It may be added that Mrs Dunlop, as daughter of Sir Thomas Wallace of Craigie, was regarded by Burns as a descendant of the "Great patriot hero ! ill-requited chief !" (Sir William Wallace), though in reality her ancestor was only his brother. On November 13th, 1788, a letter from Burns at Mauchline was addressed to Mrs Dunlop at Moreham (West) Mains. John Dunlop, Esq., was proprietor of Moreham (West) Mains till 1804. Upwards of forty letters passed between Mrs Dunlop and our National Poet.

MORHAM PARISH JOTTINGS.

The following is from the *Haddingtonshire Advertiser*, 25th September 1885 :—

Another of the “quaint and curious volumes of forgotten lore” has just been ransacked by me, and the following particulars therefrom may prove of interest to those connected in any way with the parish. The title of the book—which is in rather a dilapidated condition—is “Road Accompts,” and the entries therein extend from 1792-1833. On the title page is the following :—

Ploughgates of Land in the Parish of Morham—April 3, 1792.

			No. of	
			Ploughs.	
Morham Kirk Hall,	...	...	Mr Archd. Knox,	...
Morham Mains,	...	...	Mr F. Walker,	...
Morham Muir,	...	...	Mr J. Dunlop,	...
Mainshill,	...	...	Mr F. Walker,	...
Northrig,	...	...	Mr P. Forest,	...
Standingstone,	..	...	Mr Archd. Skirven,	...
				3
				3½
				3
				3
				3½
				3
				—
				19

The accounts for 1792, and the minutes of that year, bearing on the allocation of the different sums for the upkeep of the roads—such as they were—show that Sandersdean Bridge was in existence prior to that date. Morham *Mill* was also standing in 1793, but in the following year it seems to have fallen into decay, for in 1795 Morham *Mill Path* takes its place, and in the following and subsequent years Morham *Mill Bridge* is mentioned in

its stead. A stone, built in on the south or upper side of the bridge bears date 1796, so that previous to that there must have been a ford across the burn. Here the bed is rocky, and the water spreads out to the depth of only one or two inches, except in the case of a "spate." The "Colliers' Houses" are first mentioned in 1797, and "Coldale" in 1798. Before Coldale is mentioned the parish boundary at that point is always termed Bearfoot Bridge.

In a small shilling pass-book the transactions of the Road Board of Morham parish are continued down to 1842, and the last page will bring to mind many reminiscences to the older parishioners. It is headed "Incidental Expenses," and contains the following :—

1842, Jan. 29, Robert Hastings, 2½ days casting snow, 1s 6,	3s	9d
C. Robertson, public-house, Crossgatehall—		
Jan. 25, 3 gills spirits at 3d, bread 4d,	...	...
" 26, 2 " " " 3d, bread 4d,	...	...
" 27, 2 " " " 3d, bread 4d,	...	...
<hr/>		
Allowances for 4 men,	...	...
		6s 2d

The other day I chanced to speak about the above-named C. Robertson (better known as "Kirsty") to an old parishioner who frequented her house. "Man," says he, "thae were the times. The folk were faur happier then than they are noo, an' mair mensfu. Nane o' yer back-bitin' an' fechtin' like tae cut yin anither's throats! When we wanted tae settle onything, or to get a bit 'crack,' we jist stappit in-bye tae Kirsty's. An', ye ken, things werena sae weel lookit efter in thae days. We had nae Forbes Mackenzie Acts or poleecemen in thae days, sae, when wi' yae thing an' anither oor whissle got dry, there wus nae ca'in' in o' yer nips (man it scunners me tae see thae blobs o' speerits that wud scarce droon a flea), but the gill or mutchkin stoup *in propria persona*. A fine was put on the gowk wha didna steek the lid as every gless was poured, an' that whiles helpit tae sloken us better. Ay man thae wus the days!" My loquacious friend then grew pensive, and "the light of other days" seemed to have dawned upon him, so I quietly bid him good night and stepped away.

M O R H A M C H U R C H Y A R D.

The Churchyard, like too many others in rural districts, has been sadly neglected in bygone times, but in June and July 1882 the place underwent a complete transformation, and what for generations had been little else than a neglected wilderness of "heighs and howes," overgrown, as the summer season annually returned, with a luxuriance of unseemly nettles, docks, bishop-weed, &c., was diversified by a series of terraces and walks, in fine keeping with the beautifully romantic and picturesque little "glen" adjoining, and of which it forms the natural termination.

With much care, and not a little difficulty and perseverance, we have been able to decipher the hitherto illegible inscriptions on all the tablets in the Churchyard except the massive and elaborately carved one at the church door, and as these may be of interest from an antiquarian point of view, we deem this a fitting time to introduce them. The tablet adjoining the road on the south side, on solid pillars, bears the following:—Here lies the body of Agnes Thomson, spouse to John Lowrie, tenant in Sandersdean, who died January 4th 1784, aged 68 years; also William Lowrie, his son, who died July 9th 1784, aged 29 years; also Mary Lowrie, his daughter, who died May 28th 1784, aged 20 years; also John Lowrie, tenant in Sandersdean, who died May 27th 1799, aged 72 years, husband to Isabella Carfrae (Sir Peter Lowrie or Laurie (son of the above ?) was born at Sandersdean, and was Lord Mayor of London at the beginning of this

century.) The tablet south-east of the above belongs to William Knox, the inscription on which we have already given. Four lairs south from it, the largest in the Churchyard, has the following :—Here lyeth John Hog, fermer in Mainshill, who departed this life Feberware the 20 day 1687, and of his age 52 years, and Mary Knox, who departed this life, his spouse, September the 9th day 1699, and of her age, 64 years. There are lairs belonging to the Knoxes. The one at the south-east corner of the church runs—Here lies Andrew Wilson, tenant in ploughfield, who died December 15th 1702, aged 63 ; also Isabella Young (words obliterated) ; and spouse, died November 21, 1675, aged 32 ; also Jane Wilson, daughter to the said Andrew Wilson, who died October 31, 1726, aged 24 years, &c. The only other tablet is on the east side of the church, and reads thus :—*Oportete vivere*—In memory of Jane Davidson, wife to Richd. Todd, tenant in Northrigg, interred here, who died February the 19th, 1870, aged 77 years ; also John Todd, son to Richd. Todd, in Berwick, her grandson, interred within this Churchyard, who died March the 12th, 1774, aged 4 years ; also her husband, Richard Todd, who died December 5th 1781, aged 77. A considerable number of upright stones bear date 1694-5, &c., but these, although partially covered with moss, are still quite eligible. Perhaps the most curious epitaph of any on the stones unearthed in 1882 is on the upright one at the south-east corner of the terrace. It runs thus :—Here lyeth Margreat Lauder, who departed this life April the 27, 1718, and of her age II. quarters (6 months) ; also George Lauder, who departed this life April the 27, 1718, of his age II. quarters, &c.

M O R H A M G L E N.

The only morsel of romantic scenery owned by the parish is the Glen, which is traversed by Morham Burn—a lively little stream entering it through a rocky gorge in which are several miniature waterfalls. On emerging from this gorge

“ It winds about, and in and out,
With here a blossom sailing ;
And here and there a lusty trout,
And here and there a grayling.”

And its sides recede sufficiently to allow a considerable breadth of green sward, which in spring and summer is literally studded with wild flowers, whose colours vary with the succeeding months; while the overhanging trees and bushes are alive with warblers, which, unmolested, “tune their woodnotes wild.” Tradition, says the late Rev. Dr Forsyth of Aberdeen (formerly minister here), points to the Glen of Morham as a place where the people in far remote days were wont to assemble to hear the gospel preached. And no scene certainly could be better adapted for the purpose than the particular spot which is thus hallowed. It is perfectly secluded and in no degree indicated on the face of the county. The position ascribed to the preacher is a small rocky table, elevated a little above the margin of the Burn which runs murmuring in front, while the *brae* opposite, where the congregation are said to have sat, is of a semi-circular form, rising with a gentle slope to the level of the country above. The tradition, he continues, may be without foundation, as no historical record sanctions it; it may refer, indeed, to a time as to

which all is dark and uncertain, the era, namely, of the first introduction of Christianity to East Lothian. But it is pleasing to cherish the belief of it—to fancy that here St Baldred himself preached, as it gives the additional charm of a sacred interest to a spot of much natural sweetness in itself.

Several local poets have sung the praises of Morham Glen, but as I have been unable to recover any of these I may be pardoned for here introduced a "scrap" of my own which appeared in the *Haddingtonshire Advertiser* of 2nd March 1888, entitled—
my!

MORHAM GLEN IN SUMMER—A SKETCH.

Here may the weary traveller rest his aching limbs,
 Serenely sheltered from the sultry summer sun
 By rocks precipitous, which here and there stand forth
 As trusty sentinels to guard the narrow pass.

Nature profuse, in varied garb herself arrays—
 Full sweet the hawthorn blossom scents the laden air,
 The yellow broom and prickly furze their colours blend
 With tinier flowers that rich adorn her mantle green—
 And lowing kine all undisturbed at pleasure browse.

Adown, a babbling burn winds, crystal clear, where oft'
 The speckled trout disport themselves, and carp anon
 The unwary flies thick hovering o'er its surface.

On yonder knoll, embosomed midst its trees, peeps out
 The stately Manse, and nestling close an orchard lies ;
 Its belfry small the humble Parish Kirk uprears,
 And leads the eye to traverse wooded mounts and slopes,
 Bedecking fertile fields far 'yond East Lothian famed,
 Where Berwick and Dunpender rear their cone-like heads.

LEGENDARY.

Here, too, in far-off centuries did sainted Baldred preach
 To throngs of wild, untutored men and women, rude of speech,
 As on these terraced grassy slopes they sat and gazed and heard
 The glorious Gospel tidings of a dead but risen Lord.

Here, under Heaven's own canopy, hath oft' ascended prayer,
 Heartfelt and fervent from the crowds who erst assembled there.
 So fond tradition paints the scene, and must not we confess
 The sketch tradition gives is one of calm, sweet loveliness ?

Although Morham is almost destitute of Sylvan scenery, the inhabitants find a compensation for the bareness and tame-ness of their residence in the greater degree of salubrity which the total absence of swamps, the open sky overhead, and the free circulation of the air, impart to it. Frequently, on a spring or autumn morning they are enjoying a bright and pure sunshine while Haddington and the vale of Tyne lie beneath their eye buried in dense fog. Moreover, when other districts of the country were suffering severely under the visitation of the Asiatic cholera, not a single case occurred here; and ague and other diseases incident to thickly-wooded, flat, and marshy countries are here unknown.

S O M E E M I N E N T M E N.

In addition to those who have had special mention already, the following are entitled to a place here :—

One of the pupils at the old Parish School (Sir Peter Lawrie) after serving an apprenticeship as a saddler in the historic and royal burgh of Haddington, rose to be Lord Mayor of London at the beginning of this century, and the tombstone of his ancestors still remains in the sequestered churchyard of Morham.

One of its ministers (Rev. James Smith) had the high honour to be twice elected Moderator of the General Assembly of the Church of Scotland. The same rev. gentleman became a Professor of Divinity in, and ultimately Principal of, that world-renowned seat of learning, the University of Edinburgh.

Not the least distinguished is the late Captain James Forsyth, A.M., of the Bengal Staff Corps, who, after making a name for himself in the East as a man of military skill and inventive genius—having invented the “Forsyth shell,” and an improved rifle—was cut off in the prime of his days. His career presents features of interest not only to the people of East Lothian, but to the whole British empire.

He was born at Morham on the 12th of January 1838, being the second son of the Rev. James Forsyth, D.D., minister, first

of the parish of Morham, and then of the Free Church, Aberdeen, and of Elizabeth Brown, eldest daughter of Mr Robert Brown of Whitsome-Newton, in Berwickshire. Removing with his father to Aberdeen in 1843, he was educated at the Grammar School there under the celebrated Dr Melvin, and at Marischal College, where he graduated as A.M., with honours. At the close of his University course, as his mind was bent on entering the Indian military service, an appointment was secured for him through Colonel Sykes, President of the India Board.

On his arrival at Calcutta he was appointed to the 37th Bengal Native Infantry at Benares, and soon afterwards to the 49th Native Infantry at Meean Meer. On his journey to the latter place the Sepoy revolt broke out on the day of his arrival at Delhi. The travellers' bungalow there being crowded he continued on his way, and only two hours after he left the bungalow was sacked and its inmates massacred. After this narrow escape he learned, on reaching Umballah, that the Sepoy regiments at Meean Meer had revolted and were plundering and murdering all along the roads. As it was as dangerous to go back as to advance, he armed himself with his rifle and revolver, and resolved to put his trust in God, and go forward. He travelled for thirty-six hours in great alarm, hearing all round him the shouts of the mutineers ; but none of them came directly in his route, and he arrived at length at Meean Meer where he found the officers in a state of defence and resolved to hold out until relieved.

For five years he was connected with the army as a regimental officer, and reached the rank of adjutant. After the suppression of the revolt, he devoted a considerable portion of his time to field sports, in the hunting of the beasts of prey with which the country abounded. He turned his attention, also, to the improvement of the artillery, in which he was very successful, having invented the explosive bullet known as "Forsyth's shell," and effected an improvement on the rifle, so

as to increase its power, and secure the more direct and accurate flight of its projectile.

On the institution of the Staff Corps, in 1861, Forsyth was appointed a member of it, in the department of the Central Provinces, presided over by Sir Richard Temple, and was appointed Assistant Conservator of Forests. This was an office of great importance, and in every way congenial to his taste and inclination. He did good service to the Government in the work of exploration and surveying, over a vast extent of territory. After a considerable time thus spent, on returning one day from a long work of exploration, he lay down to rest in the open air and fell asleep. The poisonous malaria with which the atmosphere of the place was infected, threw him into a fever which issued in small-pox, and left him in a shattered state of health, which unfitted him for continuing longer in a position which involved much travel and fatigue.

On retiring from the Forest Department he was advanced to the important office of Settlement Officer of Nimar. Obtaining three months leave of absence, he visited Europe for the benefit of the sea voyage ; and on his return entered upon the duties of his position with zeal and hopefulness. After two years of incessant and arduous labour, he gave in an elaborate report of 356 pages, of the entire statistics of the district, which commanded universal attention, and drew forth the highest praise from the Government. When his official duties in this office were brought to a close, he became personal assistant to the Chief Commissioner, and afterwards Assistant Commissioner, first class, in 1870. In this latter office he took a general superintendence of the business of the administration, for which from the various positions he had already held he was admirably fitted. His health, however, now gave way, and as his length of service entitled him to a furlough of two years, he applied for leave of absence for that period. Having received news of his father having been seized with a severe illness, he came home with all expedition and arrived in the end of August. His

father having recovered was able to enjoy his society during the following winter, for three months of which he was engaged in the composition of a work on "The Highlands of Central India." On its completion he went to London to arrange for its publication, and then returned to Scotland. Having gone to London a second time he was seized with an illness of which he died on the 1st of May 1871, in his 33rd year. His remains were interred in Kensal Green Cemetery.

Captain Forsyth, whose career of active and useful service we have thus traced, was possessed of many excellencies, of great courage, enterprise, and public spirit, and deserves to be held in honoured remembrance by the people of Morham, where he was born and spent his early days. As it may be of interest to many to have a note of the works which he wrote, we give the following list:—"The Sporting Rifle and its Projectiles," 1st edition, 1862; 2nd, 1867. "Report on the Land Revenue Settlement of British Nimar, a district of the Central Provinces," printed at Nagpore, 1870. "The Highlands of Central India; Notes on their Forests and Wild Tribes, Natural History and Sports," 1st edition, 1871; 2nd, 1872.

He also wrote several important papers to the "Gazetteer of Central India," and contributed many articles of great value to *The Field*, on subjects of sport and natural history, to which he attached the signature of "Black Buck," among which were the following:—"To Shetland in search of Sport," "Stray Shots in India," and "Summer Sports in India."

None of her sons in modern times occupy a higher place than Provost Browne, of Crosshill, Glasgow; of whom the *South Glasgow Gazette*, in June 1887, gives the following biographical sketch as one of its "Men of mark":—"Some men achieve greatness, a saying which was never more applicable than in the case of George Browne, Provost of Crosshill, one of Glasgow's merchant princes. He received his early education in the parish of Morham, county of Haddington, and was afterwards indentured to the late Mr John Stobie, writer, in the

county town. When his apprenticeship had expired he came to Glasgow and pursued his studies at the University, where, by his diligence and perseverance he captured the first prize in Law. From College he betook himself to the sometimes lucrative business of ship-broking and ship-owning and he has been engaged at this ever since—a period of forty years. About a quarter of a century has elapsed since Provost Browne took up his abode at Crosshill, and in that time he has come to be recognised as a “man of mark.” He was elected Chairman of the Cathcart Parochial Board and served in that position for three years, and still continues a member. He has been thirteen years Provost of Crosshill, and has just been re-elected for the fifth term of office. For over fourteen years a member of the Clyde Trust, he is at present, and has been for a number of years Convener of the Harbour Committee—a post which could not fall into better hands. At one time a director, he is now vice President of the Glasgow Shipowners Association, and for a considerable period he has been a member of the local Marine Board. Notwithstanding that his time is almost wholly occupied with the discharge of these onerous duties, he can still find time to attend and give ear to the wants of his less fortunate fellow-citizens. The Royal Infirmary claimed him until recently as a director, and he is on the Board of Directors of the Glasgow Ophthalmic Institution, Miss Clugton’s Home for incurables, &c. In regard to the extension of the city boundaries, the Provost has had four or five “fechts” with Glasgow, and invariably he has been successful. In politics the Provost is described as a pronounced Liberal Unionist, and is a member of the Committee for the promotion of Unionist principles in Glasgow, and one of the Executive of the Liberal Union Club. With a warm side to athletics, he is one of the most enthusiastic supporters of the famous Queen’s Park Football Club, in the welfare of which he takes a deep interest. Easily accessible, unassuming, and unostentatious, no better representative ‘Man of Mark’ is to be found on ‘Change.’

F I N I S.

This book should be returned to
the Library on or before the last date
stamped below.

A fine of five cents a day is incurred
by retaining it beyond the specified
time.

Please return promptly.

Br 9912.20
The history of Morham, the birthpla
Widener Library

005935398



3 2044 081 266 900